

THE
Juvenile Instructor

VOL. 64

JULY, 1929

NO. 7



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THE JUVENILE INSTRUCTOR, Vol. 64, No. 7

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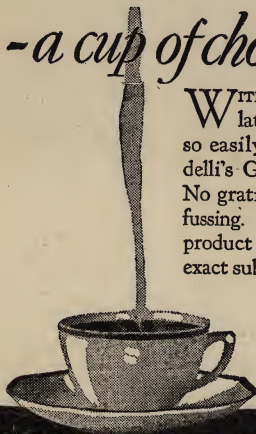
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

The Urge

By Wilford D. Porter

Plodding along in the dirt and dust,
Weary and footsore and worn;
But thrilled with the call of wanderlust,
And a spirit of heaven born;
Trudging the lonesome, pathless way
To the creak of the old ox-carts,
The Pioneers came to Utah
With the word of God in their hearts.

Over the sightless desert plains;
Over the prairies and hills;
Stricken with famine, hunger and pains,
Mountain fever and chills;
Pushing a heavy laden cart;
Muffling a weary groan,
The Pioneer came West to start
The search for a peaceful home.

Burying his dead in a lonely grave
Where the ground dogs chattered the dirge;
And shedding tears, though he tried to be brave
But 'twas useless to stifle the urge;
Kissing the tender childish hands;
Telling their owners to wait,
The Pioneer broke his eastern bands,
And fled from the clutches of Hate.

Tilling the soil that was said to be curs'd;
Tapping the clear mountain streams;
Praying that God would keep back the worst;
Living on strong hopes and dreams;
Fighting the crickets; the hunger pest;
Fighting the darkening fears,
A band of stalwart knights moved West;
They're known as the Pioneers.

Knowing the heart-rending trials they bore;
Knowing the storms they have braved;
Knowing the comfort they've left us in store;
And the roads to success they have paved;
Knowing this country was shunned by the world,
And picked by our inspired seers,
Let the emblems of Utah for aye be unfurled
To honor our bold Pioneers.



MOSES

From a Sculpture by Michelangelo

The JUVENILE INSTRUCTOR

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Moses

MICHELANGELO BUONARROTTI (1475-1564)

Described by Robert M. Sims in the "Home University Book-Shelf"

(Used by Permission)

The great leader of the Israelites has just returned from his communion with God. During his absence, Aaron has made a golden calf for the people to worship, instead of the God which they cannot see. This is the first sight which greets the eyes of the venerable patriarch as he descends from the mountain heights.

Struck dumb, for the moment, he has seated himself abruptly upon the stone, and gazes with uncertain eyes upon the scene spread out below him. The chosen people are dancing and singing, naked and unashamed, about the image of the calf.

Gradually the thunder-cloud of anger rolls up within him. We see it in every line of that majestic figure. On forehead, eyes, limbs, and body the lowering clouds are gathering. Over the right eye the heavy knot of indignation appears; between the two eyes the forehead is creased in perplexity. They forecast the rage which followed and caused the leader to break into bits the holy laws which God had written for him.

The eyes see far into the distance, and they are troubled—troubled because of the scene that they behold; troubled because he knows of God's anger; and troubled because Moses

is vexed that the people for whom he has sacrificed so much should be so thoughtless.

With his left hand he nervously twitches the end of his long, flowing beard. The fingers of his right hand rest unheeded upon the streaming locks. Under his right arm he holds those precious tables of stone, the Ten Commandments.

The right foot is ready to bear his weight, while the left is drawn back as if to help him rise.

About his whole being there is the atmosphere of masterful restraint. Anger, pain, indignation, sorrow—all these Michelangelo has chiseled into the countenance and posture of the great Israelite. The taut muscles and swollen veins are eloquent with meaning. His Moses is the incarnation of majestic indignation and menace.

It is quite fitting that this masterpiece of chiseled art should form the central figure of the group which Michelangelo planned and executed in part for the tomb of Pope Julius II. For more than forty years he labored on that tomb. It was never completed as he had planned it. But that portion which he was able to finish is composed of some of the finest specimens of his labors.

Richard Ballantyne, the Father of Our Sunday Schools

By E. Cecil McGavin, Principal Spanish Fork Seminary

One of the prominent pioneer leaders, whom every boy and girl should know, is Richard Ballantyne, who organized the first Sunday School in the Rocky Mountains. To the keen, far-sighted vision of this man we are indebted for the early inception of this valuable auxiliary organization, which has the welfare of the youth at heart.

Not two and a half years had passed since the arrival of the vanguard of the pioneers in the Salt Lake Valley until a Sunday School was in successful operation. Its founder had been in the valley a little over one year.

This friend of the children was born in Scotland, August 26, 1817. From childhood he was taught to fear the Lord and work for the progress of His kingdom. While an infant he was baptized, by sprinkling, into the Presbyterian Church, and later became a very influential leader in that church.

He was born in a humble home amid the poverty of the Highlands, and was obliged to work hard at the odd jobs afforded by farm life. For this reason his schooling was limited to a few weeks during the winter months. At the age of fourteen he was apprenticed as a baker. Two years later he was made foreman of the plant. Upon the death of his master he purchased the business for \$25.00. This occupation held his attention until 1843, when with his mother, two sisters and a brother, he immigrated to America, coming by way of New Orleans to Nauvoo, Illinois.

In the Presbyterian Church, in his native land, he was taught the need of religious teaching for the children. At the age of twenty-one years he became an Elder in that church, and later a ruling elder, whose duty it was to visit the church members and supervise the finances of the church. It was under these circumstances that he became extremely interested in the work which

later developed in the valleys of the Rocky Mountains. He continued to serve as a leader of the youth in the Presbyterian Church until his conversion to "Mormonism," being baptized into the Church of Jesus Christ of Latter-day Saints in December, 1842, at the age of 25.

Shortly after his arrival at Nauvoo he became bookkeeper of the Coach and Carriage Association, where many of the wagons were built which aided the first emigrants to cross the plains to Utah.

His ability as a leader was early recognized and many responsibilities were placed upon him. Under all conditions he proved to be an honorable man. At one time he was at the mercy of the mob for over two weeks, suffering greatly from exposure and hardship.

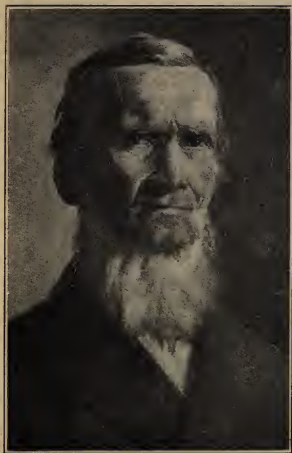
He was among the first to leave Nauvoo and settle in Winter Quarters, where he remained for eighteen months to assist the Saints who were finding temporary homes in that section. He arrived in the Salt Lake Valley in September, 1848.

Since his arrival in America he had been considering a plan of religious instruction of the youth of the Church, but due to persecution and other abnormal conditions his dreams were not realized in the East. Not until he had a little home of his own did he attempt to inaugurate that humble organization which has grown into the great Sunday School system of the Church. As soon as his little house in Utah was completed he asked permission of his bishop to establish a Sunday School in his own humble home. Permission being granted, an additional room was made to his small house, and in this the first Sunday School in Utah convened on the second Sunday of December, 1849. About thirty students were in

attendance, this number increasing to fifty before the close of the year.

This humble dwelling was built by Brother Ballantyne with no assistance from the Church or any individual. He was so anxious to get this work started that he spent one summer hauling rock, from the quarry; making adobes, hauling logs to the saw mill and getting lumber with which to erect this chapel of his dreams.

Once when questioned why he was



RICHARD BALLANTYNE

From an oil painting by John Hafen, now in the office of General Superintendent David O. McKay

so interested in getting this movement started, he replied in writing: "I was early called to this work, by the voice of the spirit, and I have felt many times that I have been ordained to this work before I was born; for even before I joined the Church, I was moved upon to work for the young. * * The seed sown in their hearts is more likely to bring forth

fruit than when sown in the hearts of those who are more advanced in years. Furthermore, I had passed through much trouble, and had been sorely tried by friends and foes, and in it all the Gospel had proved such a solace to me that I was very desirous that all children of the Saints should learn to prize it as I valued it. And more, I saw the children * * were being neglected, and I wanted to gather them into the school where they could learn, not to read and write, but the goodness of God, and the true Gospel of salvation given by Jesus Christ."

In this valuable work he was engaged until 1852, when he was called to go on a mission to India. This missionary tour took him around the globe. Upon his return to Utah he was engaged in the mercantile business at Ogden. In the midst of prosperity he sold his store and bought a farm, explaining that many lost the faith as they gained wealth. Desiring to avoid this calamity he left the lucrative occupation and began working on the farm. While at Ogden he introduced the Sunday School work into that Stake.

On August 26, 1897, he was honored by a public celebration of his natal day, being then eighty years of age. Thousands of children from all parts of the Stake, led by their teachers, marched in procession through the streets of Ogden. With music, banners and flowers the children expressed their gratitude to the man who had sacrificed so much for their welfare.

The Sunday Schools, upon request of the General Superintendent, George Q. Cannon, contributed towards building him a small house in which the last three months of his life were spent in quiet peace, but filled to the end with plans for the welfare of the youth of Zion. May his fond memory be revered as the great leader of youth who commenced the Sunday School system which has spread into every nation of the earth where the Church has membership!

TRUE PIONEER STORIES

By Harold H. Jenson

HULDA CORDELIA THURSTON SMITH

Young and old who think that their lot in life is hard will perhaps profit by the object lesson in this story. As Shakespeare says, "thereby hangs a tale," for without egotism the writer believes this the most interesting of any he has ever had the privilege of writing.

The story concerns Hulda Cordelia Thurston Smith, one of the few surviving members of the pioneers of 1847, who is still hale and hearty. She lives alone in a cozy little Bodell apartment within easy access of the temple. Incidentally she has had work done in every temple, except the Hawaiian, for close to fifteen thousand names. Time has dealt lightly with Sister Smith, for looking at her picture one would never believe her to be eighty-three, but such is the case. She has the most vivid memory imaginable, and has written a voluminous diary of her own life, her father's, her mother's, her husbands, and her mother-in-law's. The author spent half a holiday going over these records and from writings and personal conversation gleaned the following, which incidentally corrects several mistakes made by prominent authors in Utah's history. But let the lady in question tell her own story in as nearly as possible her own words:

"You ask me about my life. Well, first I must tell you about my father, Thomas Jefferson Thurston, and my mother, Rosetta Bull, whose sacrifices were even harder than mine. My father was a well-to-do Ohio farmer. A year after joining the Church, in Van Buren County, where I was born, June 1, 1846, he sold his all to gather with the Saints in Nauvoo. On the way he picked up Phineas Young and an old lady named Kent and took them

on. The people gathered in the chosen place were in a starving condition. Father immediately built a corn crib, and announced in a public meeting that all the Saints could help themselves. As father had means his philanthropy did not stop here. President Young and the other Church authorities were preparing to make the overland journey. Father insisted on giving towards outfitting this company. President Young at last said: 'Brother Thurston you have given enough. You can't afford to give any more, or you will never go yourself.' Father was insistent and said he would be all right and would find a real outfit for himself. The mob said they would give the Saints a reasonable time to get away



HULDA CORDELIA THURSTON SMITH

from Nauvoo, and fortunately father left just a few days before the final three days battle. Some of the sick and aged could not leave. The rehearsal of this sad tragedy is too well known to need repeating, except to say some were killed. At this time I was a babe in arms.

"Fortune seemed to smile on father, for, returning to Ohio from Winter Quarters he was able to collect the other half due on the farm he had sold. He secured the finest outfit imaginable for crossing the plains. However, the cold drive in winter with horses to Ohio can well be imagined, yet my brave mother with her youngest babes made this journey with her husband. She also drove a team all the way across the plains.

"An incident on the plains is even today clear in my memory though I was only a year old. We had camped in corral style when the cattle stampeded. My brother grabbed me in his arms and the animals rushed by, breaking up a table and spoiling our breakfast. I still can feel my baby arms grasping him around the neck in terror, which is my first recollection of pioneer life.

"The journey across the plains was made in Jedediah M. Grant's company, in Captain Willard Snow's Hundred, and my father was captain of ten. A friendship sprang up between Brother Grant and father that was like David and Jonathan. President Heber J. Grant, son of Jedediah Grant, was kind enough to write me a personal letter commenting on the history I had written of my father's life which was closely interwoven with that of President Grant's father. In fact, they shared their sorrows and cares and even their finances together.

"But to go back to the story. Upon arrival in the valley we made our first home in a hut in the old fort in Pioneer Square, the roof of which was dirt and alive with mice. They used to run across our faces as we slept. We had no cats and father devised a novel way of drowning them. He took a

tub of water and by fixing a baited swivel board the tiny animals overbalanced and fell into the water. One hundred we caught in this manner and an Indian squaw took the mice we had thrown into a pile, presumably for a dainty repast. In fact, she tried to give us berries mixed with dried grasshoppers in an exchange for biscuits."

"We suffered severely from hunger in those first days. Even though father had fortunately brought with him some tiny potato balls to plant, it was over a year before we could eat them. They were saved each year for seed. I well remember looking at them with envy, even though they were, not larger than walnuts. We chiefly used to cook sego roots. A covered wagon formed our stove and we were better off than most of them at that. Father had brought also a lot of bran with him, presumably for the animals, which was used for flour. Our neighbors came to buy some, offering any price. Father would not sell, but gave it to them. One family by the name of Garn had eaten up their eight oxen and were on the verge of starvation until we helped them. Father had also brought six people with him to the valley without charge and upon arrival shared equally all his food provisions with them.

"Now comes an incident that corrects a mistake in history. My father, not Parley P. Pratt, was the first man to navigate the Great Salt Lake. With others he had made, in the back yard, a boat, which he planned to sail on the inland salt sea. With the help of William W. Potter, Joseph Mount, and Stephen Spaulding, he launched one day this tiny craft, taking it by wagon to the Jordan. He had invited Jedediah M. Grant and Parley P. Pratt to go along on the holiday trip, as they called it. The boat was to be christened for whatever animal they first killed. Just before reaching the lake they killed a mud hen, hence it was called "The Mud Hen." The boat also became stuck in the mud and the brethren had to take off their shoes and stockings and pull the barge for over

a mile through the mire before the water was deep enough to launch it. They rowed over to the island where they found fresh water, but no game, not a crawling thing, only birds on the wing. The plan was to spend three days on the island. On the way back a storm suddenly came up, and salt spray washed all over the tiny craft. It looked for a time like it would be the end and Davey Jones' locker would get all, but Brother Potter knew something about boats, and saved the day. All returned drenched to the skin and thawed out around a fire. The reason for this exploration was because many stories about monsters, including whales, were prevalent.

"This same boat, 'The Mud Hen,' was the first that ever ferried Bear River. Some California emigrants remembered seeing it when in Salt Lake. Two of these emigrants had drowned in trying to get across. Word was sent to father and he, in 1849, sailed the boat to the mouth of the river and took the emigrants across. Hence another correction in history, for it was my father and not William Empey, as named, who first ferried Bear River. Incidentally, years later, when this ferry privilege was granted by legislature to William Empey, he took possession of father's boat.

"The coming of those bound for the California gold fields proved a salvation in 1848, for people traded fat cattle for worn-out pedigreed stock. We also received fresh supplies in the lines of clothing and supplies, which they traded for food."

"My father and his family were the first to settle Centerville and later Weber Valley. One day while the head of the house with his boys was getting logs from the mountains above Centerville, a beautiful valley was seen, which reminded father of his old home. He enlisted the help of William Potter and J. B. Noble, who went into what is now Weber Valley. This he decided should be the future home for his family. Brother Grant encouraged father

in this undertaking and after a hard journey by pack animals in the winter of 1856 in Weber Valley, the first road was made. Years later it was decided to make a better road through Weber Canyon, and a company was organized called "Weber Canyon Road." Hence again it was my father and not Elisha Wadsworth, who established the first toll gate, and not John Rich as recorded in history, who first made a road in Weber canyon. Rich was an Englishman from the cotton factories who knew nothing of road building. The task was a hard one, for in places rocks had to be thrown into the river to form a foundation for the road, as the walls along the river were perpendicular in places. The company had been promised that overland travel would come this way. Years past and just when the toll gate was established the railroad came along and wanted to have the right of way, offering to build a better road for the privilege, which was granted. In 1856 father was hurt in building the first road and his life despaired of. His friend, Jedediah, came to the rescue and took him back to Centerville, for medical aid, thus saving his life.

"Incidentally father and Aaron B. Cherry were the first settlers in Centerville. Father built the first house, which is still standing, although Father Isaac Chase is given credit for building it—another historical inaccuracy.

"Then came the Johnston Army troubles and we all moved to Spanish Fork in the spring of 1858. Furniture had been piled in the houses along with straw, ready to light a match to in case the army took possession. Poverty was everywhere. I remember seeing men in trousers made of carpets and their feet wrapped in burlap. Women madeoccasins of cloth, and outside the clothes they had on their backs other worldly belongings could be put in a handkerchief. However, all was settled peaceably, and we returned to Centerville in July, 1858. In 1859 father sold his entire possessions there

to President Young for \$7,000, paid chiefly in cattle. Later Father Isaac Chase came into possession of this property.

"Brother Grant also aided his lifelong friend, for, being in the Legislature, he had passed a bill granting father, for his work in colonizing Weber Valley, a tract of land for a herd ground. Brother Grant did not ask anything for himself, but put the bill over in his name, saying it would add prestige and would pass, which it did.

"Father, previously to this, in 1849, was leaving for his new field and had contemplated building, having material on hand. He insisted that Brother Grant take this. Later, Brother Grant asked my sister if father had ever mentioned this fact. She said 'No.' He said, 'If he had I would have paid for every cent of it.' This was another proof of a real friendship, ending only with Brother Grant's death, which was a sad blow to all of us as he was father's son-in-law. Though there were many business deals, father and Brother Grant never had a written contract.

"Years passed and emigration to bring the saints from Europe was under way. Father gave his best team, some gave hams and foodstuffs. Everyone gave something, although they themselves perhaps needed it even more than those coming out. For instance, just before Johnston's Army came, postage at that time was 25c for a letter, with much higher rates to Europe, tea was five dollars a pound, calico 85c a yard, cotton cloth \$1.25 a yard, and there was no sugar. Cotton yarn sold for five dollars a bunch, and everything accordingly. Hence we made our own clothes, and I have a picture of my parents and myself all in homespun outfits.

"Now just before starting on my own life, let me also pay tribute to my mother, who deserves equal praise with father, for all the success he made, and who gave him eleven children.

"My education was limited. For

years we had no books, no paper and no pencils, as we were rather ostracized from civilization while in Weber Valley. I well remember when the California gold seekers passed through they left behind two old English prayer books. My father said I might have one, if I could read it through. At eight, with the help of my sister, I did so. Later came my first story, "Uncle Tom's Cabin." Our schooling later on was for three months in the winter and three in the summer. When about seventeen I was a school teacher and taught the first class in Weber Valley, having twenty-five pupils, mostly Scandinavian children. The school house was mud roof and floor and we had to adjourn at times because of mud."

"Then came a notable event in my life, for I married Willard Smith, whose father was killed in the Haun's Mill Massacre, and whose brother Alma, was miraculously healed after being shot in the hip by the mob. The marriage day was notable, for when we left the old Endowment House, flags were flying at half mast on April 15, 1865, as news of President Abraham Lincoln's assassination had reached the valley.

"Our honeymoon was a ride by team back to Weber Valley. We had a terrible time getting a house to live in. At last a log cabin was rented us, with once again a dirt roof. How many girls today would welcome such a prospect. But we were happy. We didn't even have a stove and later this was a much-prized possession. Once again the mice were in the ceiling and often dirt fell into the frying pan when cooking. Two of my children were born here. One week after my second daughter came the landlord said we would have to get out. Where to go was a problem as in those days houses were at a premium. At last my husband found a large grain and potato store room. The bins were empty, but the smell of the rotten potatoes and mouldy grain was terrible. It was the only place available. Bundling me in a quilt he took me there, and it was

even worse than he had described. Our hired girl left one week after, and my little baby was an invalid all its life, due, I believe, to this dampness. Later, our brick home, which we had been building, was completed and it was the happiest moment in my life when I left the old store room. Before doing so, however, another child was born and I nearly lost my life. A Swedish midwife, in reality a doctor, for she had graduated in Stockholm, watched over me day and night. With prayer my life was saved though I was ill for years afterwards. In all I have had twelve children, though only six are now living. Added to all this trouble was the fact that George W. Thurston's little girl had been stolen by Indians, and the grasshopper plague was on. We couldn't even raise a mess of greens. Fortunately my husband had a toothache and said he would have to go to Salt Lake and the ride might do me good. Here I received medical aid, which again helped on the road to health and made me determined some time to study medicine.

"This I did later in life, facing childbirth at times with only a neighbor to help, while I gave directions. How many women today would face this ordeal without an anesthetic? We had to, as there were no doctors. Many the times herbs served for medicine and we cooked redroots and pigweeds. In 1881, I studied under Dr. Kohler, who had started a school in Morgan and later founded a college.

"Don't think, however, we had no joys. Our recreation was just as enjoyable as today, though not so extreme. We had parties in our little log shanties, with dancing on dirt floors. Intermission at midnight for refreshments and then on with the dance until the wee small hours of the morning. We had quilting parties, sewing bees, and everyone turned out. I cannot forget how envious I was of my sister's dress at one party, for she had spent the winter in Salt Lake, while I was high in the tops of the

mountain away from all, in homespun. Yet we were happy in the joy of real friendship. Sometimes the snow was three feet deep, pinning us in for weeks around our own fireside. At times milk and eggs saved our lives, as we had no fresh fruit or vegetables. I did milking and chores that equaled a man's, and worked side by side with my husband in making a home. How many girls today make a partnership of married life? If you don't you will never succeed, and experience is a dear teacher."

"My medical training served me well, for during a diphtheria epidemic even the neighbors held their noses as they passed our door. Think, however, of having only one bake kettle for cooking and medical purposes. One of my little girls passed away. I saved the other child with the help of the Lord, though the epidemic took its toll of the whole settlement.

"In conclusion, don't think that it was all hardship. Later, happiness and prosperity came, though we were never what you could call rich. My husband and I shared all we had together, even with his other families. He was the first president of the Morgan Stake. We gave our children every opportunity and today I have over thirty grandchildren. My husband died in 1902, and since that time I have worked chiefly on genealogy, looking up hundreds of names and recording the temple work in these books you see here." (The writer could not help but comment on the neatness thereof, and was surprised when told Mrs. Smith did not even use glasses.)

"Young people of today should learn to appreciate the opportunities they have. I was thinking as I attended the last Pioneer Ball, when only four of us—pioneers of 1847—with our gold badges, looked on. What will be the outcome of it all? Has wealth and society done away with the real friendship of the old kind? The answer came, 'Not exactly, but times have changed and people are different.'"



BESIDE THE STILL WATERS

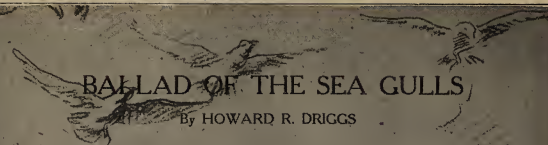
By Henry F. Kirkham

*I am the voice of solitude, that dwells
Forever by the waters that are still;
I am the spirit weaving mystic spells
Enthroned within my kingdom of the hill.*

*My scepter is the tall and spreading pine,
My canopy the deep blue, vaulted sky;
Upon my mirrored bosom clearly shine
The rock, the rush, the dear face standing nigh.*

*Here, in my kingdom, peace and quiet bide,
Here is no care, no thoughts of worldly strife;
By rosy morn, or at the evening tide
My brooding silence sings of endless life.*

*For I am nature's balm, the promised way
That God shall lead the weary soul beside;
So shall each pilgrim come within my sway
Pause for a moment, calmed and glorified.*




BALLAD OF THE SEA GULLS

By HOWARD R. DRIGGS

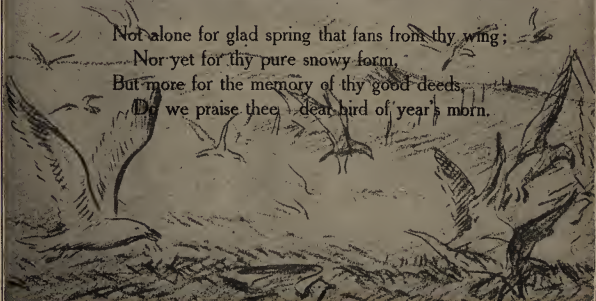
Voice from our Sunset Sea—joyous and clear!
Herald of spring—Western spring!
Fling thy wild cry, till the echoes reply,
And the sage plains rouse fresh at thy ring.

Joy 'tis to hear thee—child of our brine—
A fleck of its salt foam, flung forth at year's morn;
Joy 'tis to see thee—afloat 'gainst the blue,
On thy slow-sweeping pinions upborne.



There's cheer in thy note as it leaps from thy throat;
Thy strong tones give health to the heart,
Thy lusty "Was hael," like the red-warrior's yell,
Strikes through the calm air like a dart.

At that call all the brooklets burst forth from the snow,
The hillsides flash green, the meadow-larks trill,
The sego-cup sways in the sage;
But the black cricket glooms and lies still.



Not alone for glad spring that fans from thy wing;
Nor yet for thy pure snowy form,
But more for the memory of thy good deeds,
Do we praise thee—dear bird of year's morn.

Thy name links with days of the bronzed pioneer,
When he first turned these stones into bread,
The odds all against him—harsh soil, savage foes—
His children scant clad and worse fed.

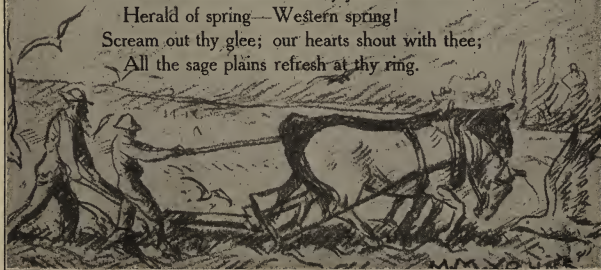
But the stubborn soil, yielding at last to his stroke,
Gave promise of plenty in hand,
When blasting like flame, the cricket horde came,
Gnawing green-fields down to the sand.

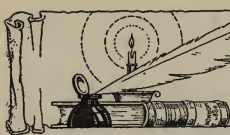
Stout hands smote and smote; in vain was man's might,
The black plague like famine gnawed on,
Till God heard the prayer that rose from sore hearts,
And He scattered the night with His dawn.

From the crest of the wave, to strike and to save,
Came Thy swift host of sea gulls bright-mailed,
With clarion cry, to sweep down the sky
And fall on the foe like fierce hail.

The dove then was eagle, smiting sure in his wrath,
The black scourge was scourged from the plain;
God's might answered faith, as when manna was sent,
And the stricken land smiled once again.

Voice from our Inland Sea—joyous and clear!
Herald of spring—Western spring!
Scream out thy glee; our hearts shout with thee;
All the sage plains refresh at thy ring.





EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - JULY, 1920

Fault-Finding

The habit of criticising one another and especially finding fault with those in public position is one that has reached almost alarming proportions of late years. The evil always did exist but has been more noticeable since the Great War which is responsible for so many unfortunate conditions of society. In our higher institutions of learning, freedom of thought has been so stressed that the minds of many stu-

dents have been directed into channels of skepticism that lead to nowhere. The spirit of tolerance has been largely replaced by carping criticism.

It is impossible to estimate the damage done by back-biting and fault-finding. Too often motives of good and honest people are purposely misinterpreted for no other reason than to find fault. Thus characters are injured and reputations wounded by idle words and thoughtless expressions. "Oh, how full of error," says one writer, "is the judgment of mankind! They wonder at results when they are ignorant of the reasons."

Sunday School workers and all members of the Church should guard themselves against this sin. We are passing through a period of comparative peace. And therein is danger; for the less we are assailed from without, the more subject we are to fault-finding from within. We should always have in mind the words of our Savior who said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.)

We read in Proverbs 6:16-19: "These six things doth the Lord hate: yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood; an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Mrs. Harriet Beecher Stowe, the noted American writer, gave us this sensible advice:

"Let us all resolve, first, to attain the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve, when we are ourselves happy, not to poison the atmosphere for our neighbors by calling upon them

to remark every painful and disagreeable feature in their daily life; third, to practice the grace and virtue of praise."

Sages have written many paragraphs on the subject of criticism and fault-finding, and scripture is full of it, but nothing in sacred or other writings is so plain and simple as the words of the Master (Matt. 7:1-5):

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote, out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Then speak no ill, but lenient be to others' failings as your own;
If you're the first a fault to see, be not the first to make it known.
For life is but a passing day, no lip may tell how brief its span;
Then, O the little time we stay, let's speak of all the best we can."

A Happy Union

An interesting surprise to all members of the Church was the amalgamation of the *Young Woman's Journal* and the *Improvement Era*, announced at the recent M. I. A. Conference. And the method of publishing the Union was altogether unique. It was in the nature of a marriage ceremony illustrated by a large cartoon of the contracting parties.

These two magazines in their single states, have performed valiant service in behalf of the Youth of Israel and no doubt the joining of the two forces will result in a still more powerful agency in elevating the literary standards of our people and in forwarding the Cause of Truth.

The *Juvenile Instructor* congratulates the *Young Woman's Journal* and

the *Improvement Era* on their past achievements and wishes the *New Improvement Era* a long, happy and prosperous life.

A Reminiscence

Among the press dispatches printed in a Salt Lake daily newspaper, there recently appeared the following:

Cigarets Upset Women's Club

DETROIT, May 11.—Cigaret smoking members of the city's most exclusive women's organization—the Twentieth Century club—tonight were threatened with possible expulsion unless they conform to the club's anti-cigarette principles by at least not smoking openly in the clubhouse.

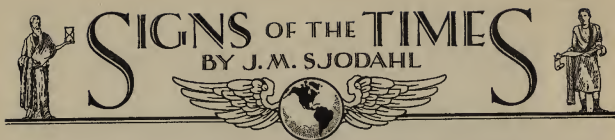
The above called vividly to mind an incident connected with the tour to New York in 1911, of the Tabernacle Choir, of which the Associate Editor was Manager. On the way east a concert was given in Detroit. On arrival there it was found that the Twentieth Century Club (the one referred to in the above dispatch) engaged in a crusade against the concert, the members even going so far as to telephone thousands of residents of Detroit and warn them against attending the concert, claiming it to be propaganda in favor of "Mormonism," and that every dollar paid would be used to aid the Mormon Church.

The manager was much disturbed over the matter, but it developed that the excited ladies of the Twentieth Century Club only succeeded in advertising the concert and providing one of the most enjoyable events of the whole trip. The patrons were very enthusiastic and the choir ended its visit in a "blaze of glory."

We are happy to add that not one of the two hundred and fifty men and women against whom the residents of Detroit were warned was ever tempted to indulge in the vice which the ladies of the club now admit their members are addicted to. All of which goes to impress us with the outstanding cleanliness and vitality of Latter-day Saint ideals.

SIGNS OF THE TIMES

BY J. M. SJODAHL



GLOZEL FINDS NOT GENUINE

About three years ago a number of objects were unearthed at the French village, Glozel. A French physician, Dr. A. Morlet, described the finds, in the magazine *La Nature*, as genuine archaeological relics of the greatest importance, and a number of scientists from all parts of Europe accepted them as such. But the other day the newspapers announced that another French scientist, Dr. Bayle, after a thorough examination of the objects for the court at Moulins, pronounced them to be frauds. Among the objects examined were manuscripts and bricks with scratches, supposed to represent letters. Dr. Bayle, it is reported, found traces of vegetation in the bricks, not from roots, but from wheat stalks, whips of hay and fragments of leaves. In one brick he found a bit of thread colored by a chemical dye, and lint, absolutely modern. The surface of some of the objects, moreover, was colored, so as to give the impression of antiquity. Dr. Bayle, it is further reported, found evidence that some of the objects had been made less than five years ago, and that some of them had not been under ground for more than a few hours.

The controversy is, presumably, not yet ended. Dr. Morlet and the others may be heard from in defence of their contention that the bricks and inscriptions prove that the early men of the stone age in France, and not the Phœnicians, formed the precursors of our "Roman" letters.

There is, it seems to me, a great lesson in this controversy. One is this, that you cannot always place implicit confidence in conclusions of scientists, when the question is of forming a theory. They, too, are inclined to let their logic be influenced by precon-

ceived opinions and, perhaps, prejudices. The illustration is before us. Someone claims to have found an animal picture on a pebble at Glozel. Immediately scientists argue that the pebble belongs to the neolithic age; that the drawing on it is too lifelike for the artist not having observed the animal directly from nature. But the reindeer left the region where the pebble was found during the temperate climate of the new stone age. Consequently, they argue, the picture and the scratches accompanying it must date from neolithic times! They forget that the drawing might have been done a few years ago, or even yesterday, on a stone a million years old.

Much so-called scientific reasoning rests on such loose sand. I am speaking of their conclusions and not on their fact-finding—two entirely different matters.

A second lesson is this, that no archaeological fraud, or any fraud for that matter, can stand genuine scientific scrutiny without being detected. Fraud always has a flaw somewhere, that becomes apparent under the microscope or under the search-light. A painting, a violin, may be foisted on the public as the work of an old master; a manuscript may be offered as a rare relic from early age; but, if the claims are false, detection is sure. I have in mind the historically literary work known as the "Apostolic Constitutions," which first appeared as treatises on doctrine, discipline, worship, etc., by the first apostles of our Lord, compiled by Clement of Rome. Romanists at one time regarded this work as an authority, but even they have, finally, been forced to admit that the apostles are not the authors of it, but that it was composed much later and fraudulently published as

"apostolic." Fraud cannot stand the scrutiny of Father Time.

THE BOOK OF MORMON

What about the Book of Mormon?

That book has stood the test of a century. When it first appeared it was denounced as a forgery and has been so regarded by scientists, from Prof. Anthon to John Fiske. It has now been before the world almost a hundred years, and it is increasing in popularity. No scientist has been able to break down the evidence of its genuineness or its authenticity. On the contrary, the closer it is examined, the clearer its value becomes, as a source of both history and doctrine.

Let me offer one illustration. According to the Book of Mormon, important battles have been fought around the hill Cumorah in the state of New York. Critics have said, that cannot be true, because few evidences of armed conflicts have been found in that locality.

This objection is not well taken. Modern discoveries prove that even in more recent times, before the advent of the Europeans, Indians in the western parts of the state of New York, where Cumorah, the land and the hill, is situated, migrated, fought and fortified the hills, in their struggle for existence.

According to a very interesting paper on "the Migration of the Seneca Nation," in the *American Anthropologist* for April-June, 1927, by Frederick Houghton, the latest pre-European Seneca village was at Richmond Mills, near Honeoye Lake. A hilltop village just west of Canandaigua Lake, in Bristol, marks the beginning of another town. At Portageville, above the falls of the Genesee river is an undoubted pre-European Seneca site, a typical hilltop fort, near Sugartown. Hilltop forts have in prehistoric times existed north of Salamanca in Callavangus Co., on a hill at Ellington, Chautauqua Co., and in a number of other localities. The

author concludes, speaking of both recent and early migrations:

"Unlike the later migrations which led the Seneca into familiar and unoccupied country, this early migration seems to have been through a country already occupied by a hostile people, through which their course led, not along easily traveled water courses, but along the crests of the highest divides, where every stopping place must be fortified. Of this there can be no reasonable doubt."

"Now, it is reasonable to assume that the people who lived on the sites, who threw up the earthen wall on the crest of Ellington Hill, who fortified the hill slopes in the Cassadaga Valley, and who formed the black refuse pits in the fort above Findley Lake, were not autochthonous. They came to these places, and before they came they had acquired a culture which differentiates them from the peoples among whom they had established themselves. East of Cassadaga there seems every reason to believe that they were the people to be known long after as Seneca, Sonnontorian, the Hill People."

Here we have a picture of the migrations, the hill forts and battles of historically famous Indian nations in Western New York—a picture which in some of its general features reminds us of the history of the descendants of Lehi, as preserved in the Book of Mormon. That is, in my judgment, strong presumptive evidence in favor of his record, and the fact is that, as times roll by, such evidence is accumulating. If the Book of Mormon were not true, science would long ago have proved it false, as it has a great number of forged ancient documents.

SECTARIANISM CONDEMNED

Closely connected with the appearance of the Book of Mormon is the first vision of the earnest young boy Joseph Smith, in which he was told that the entire Christian world was in error.

Some of our Protestant friends have taken offense at this indictment, as did the Jews, when our Lord told them that they were not the children of Abraham, as long as they harbored murderous thoughts in their hearts. God, our critics say, could never have

told Joseph that all their creeds were an abomination. It is almost surprising, therefore, to hear that some Christians now admit the truth of the statement of the revelation.

A minister in Baltimore, the Rev. Dr. Peter Ainslie, in a recent book, entitled "The Scandal of Christianity," (Willit, Clark and Colby, Chicago and New York), has the following as quoted by the Literary Digest:

"Half of Christendom is not on speaking terms with the other half, separated by ignorance, suspicion, and fear. Whatever else this condition may reveal, it certainly is not Christian. But the denominationalist consoles himself that these conditions are matters of conscience, oblivious to the fact that Christian conscience has been bred largely in the hot-house of an unhealthy and biased theology. He tells me conscientiously that the issue is whether we are following Christ or men, he, of course, following Christ, and I, in his judgment, following men, if I dissent from him. There you are—two hundred or so different Christs—a kind of polygamous deity, showing special favoritism when his other brides are not around. A philosophy like this naturally breeds misbehavior in Christian conduct, because it is a denial of the fundamental principle of Christian love, and therefore approaches infidelity."

In the same vein he continues:

"Instead of having set itself to abolish the poverty of the world, in order that all might have a chance for fellowship, and instead of making brotherhood the normal tie between nations, races, and classes, in order that all might have a chance for spiritual growth, the Church has largely spent its time conserving its denominationalism.

"The World War made it clear in one great dramatic revelation that the denominational church had lost its way. It must ever remain as the climax of the denominational church, which has been more sensitive to forms, ceremonies, and traditions than to the religion of Jesus. Practically the whole Church was involved in the World War, with so few of us dissenting that, when occasionally one was sent to a Christian prison by a Christian court of a Christian nation and others were publicly condemned by the Christian conscience of the Christian community, it was hardly noticed amid this gorgeous Christian festival of bloodshed and disaster."

It seems to me that is another way of saying what the Prophet Joseph was told during his first vision. And thousands, today, believe just as the Rev. Dr. Ainslie does, and the number is increasing.

THE HEALING OF THE WOUND

Ratifications of the treaty between the Roman church and the Italian government have been exchanged, and a long controversy has been ended to the decided advantage of the church. The death wound has again been healed, and the world stands amazed at the reinstatement of the pope in his role of a secular monarch, and the filling of his treasury to overflowing with gold.

Under the Italian law of May 31, 1871, the popes lost their secular authority and the territory over which they had ruled was incorporated with the Italian state.

Pope Pius IX occupied the vatican when this law was enacted. He, as well as the pontiffs who followed him, followed the precedent of never leaving the vatican grounds.

Under the 1771 law, the popes were granted a yearly income of \$3,225,000 lire by the Italian state, but it was never claimed. Now, however, the pope has not refused a check for \$39,000,000, with an assurance of more to come. The reconciliation between the pope and Mussolini means increased activity for that peculiar form of government for which Mussolini stands, for his followers will now be able to appeal to Catholics in all the world in favor of their political doctrines, on the ground of the friendship of the dictator with his holiness, the pope.

In view of what has just transpired, and what is to come, it seems proper to say that the claims of Rome to be the church of Christ, as heir to the authority of the Apostle Peter, are without foundation in history. Peter may have suffered martyrdom in Rome during the year A. D. 63, after the

departure of Paul, but even that is disputed. But that he founded the church in Rome and was its bishop and, finally, appointed Linus, or Clement, or anybody else, his successor, is pure fiction.

The date given for the incumbency of Linus whom the ancient records place next after Peter, is given as from 64 to 67 to 76 or 79 A. D. It is as uncertain as that.

But Peter was an Apostle, a witness of the resurrection of Christ in all the world. Can we believe that he settled down for twenty-five years, or any other period of time, to manage a bishop's office in Rome, after he, himself, had declared in Jerusalem: "It is not reason that we should leave the word of God, and serve tables"—that is, administer in temporal affairs—"wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry

of the word." (Acts 6:2-4.)

That excludes every bishop of Rome, and every pope, from the succession after Peter, the Apostle of Christ.

A GREAT AGE

It is a great age in which we are living, and the Church of Jesus Christ of Latter-day Saints is the greatest of all the achievements of this age. The sublimity of the truths revealed in our day, the perfection of the organization, the depths of its theology and philosophy, the purity of its ethics and the universality of its plan of salvation, embracing the entire human family, testify to its divine origin. They are all in harmony with the giant strides of this age in all other fields of thought and activity. Romanism belongs to the dark past. Protestantism is also a past stage of development. To the Church and the Gospel of Jesus Christ belongs the future. And it is our great and glorious mission to usher in the new dispensation, the kingdom of the Son of God.



WALTERIA L. D. S. SUNDAY SCHOOL, LONG BEACH DISTRICT,
CALIFORNIA MISSION

Organized March 3, 1920, by Elders Vaughn H. Taylor and Arthur Burrows. Elder Deleal Yergensen was sustained as Superintendent. The attendance doubled in the last few weeks. Several non-member friends send their children to this school.



SUNDAY SCHOOL WORK



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Andante moderato. MAURINE DEWSNUP.

The musical score for the Prelude is written for piano. It consists of two staves. The first staff is in treble clef and the second is in bass clef. The key signature is one flat (B-flat) and the time signature is common time (C). The tempo is marked 'Andante moderato.' and the composer is 'MAURINE DEWSNUP.' The score begins with a piano (p) dynamic and a mezzo-forte (mf) dynamic. The music is a simple, flowing melody with a steady accompaniment.

SACRAMENT GEM FOR SEPTEMBER, 1929

May we forever think of thee,
And of thy suff'rings sore,
Endured for us on Calvary,
And praise thee ever more.

Postlude

The musical score for the Postlude is written for piano. It consists of two staves. The first staff is in treble clef and the second is in bass clef. The key signature is one flat (B-flat) and the time signature is common time (C). The tempo is marked 'Andante moderato.' and the composer is 'MAURINE DEWSNUP.' The score begins with a piano (p) dynamic and a mezzo-forte (mf) dynamic. The music is a simple, flowing melody with a steady accompaniment.

CONCERT RECITATION FOR SEPTEMBER, 1929

(Doctrine and Covenants, Section 1, Verse 33)

And he that repents not, from him shall be taken even the light which he has received; for my spirit shall not always strive with man, saith the Lord of Hosts.

TWO AND A HALF MINUTE ADDRESSES

Subjects for September

1st. Why I believe the Sabbath day to be a divine institution.

8th. Why I believe that the Word of Wisdom was revealed by God and that for my own good I should obey it.

15th. Why I believe that it is necessary to have faith in God the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost in order to be saved.

22nd. Subject to be chosen by local superintendency.

29th. Why I believe that repentance is necessary for my salvation.

HATS OFF, LADIES!

Some years ago there was quite an agitation against the wearing of hats in Churches and places of amusement by women, which finally resulted in the passage of a law in Utah regulating the custom. Church goers and theatre patrons were thereafter much relieved of a great annoyance. But even then it seemed difficult to secure obedience, on the part of some offenders, to the law. The Associate Editor of the *Juvenile Instructor*, while managing a place of amusement, tried various methods of inducing ladies to remove their hats, but they seemed to resent being reminded of their remissness. Finally a little slip was provided on which was printed: "Dear Madam—Kindly remove your hat and oblige, The Management". This was quietly passed to the offender with good result and without offense.

Now it seems the old habit has returned with added force. Whether or not it is because the present day feminine headgear is of helmet shape and fits the head more closely than of yore we cannot say, but certain it is that there is a large increase in the number of covered heads in our Churches and Sunday Schools of late.

In discussing the subject, recently, one brother rather humorously said that as the sisters were following the men in so many other respects they surely ought to be good enough sports to follow their example in removing their hats in Church. But way beyond the law, and the discomfort to nearby seat occupants, there is, another reason why our sisters should uncover their heads in our Churches, and that is reverence for the house of the Lord and for the service in which they engage. As far as we know it has always been a rule of the Church—one that has never been abrogated. So, Sunday School Superintendents, in a kindly spirit make

every effort to put the rule in effect in our Sunday Schools. Our good Sunday School teachers should be an example to the rest of the Church in this respect.

THE VALUE OF TITHING

(Two and a half minute talk given by Paul J. Wise, age 14, of the New Testament Department, Holliday Ward, Cottonwood Stake.)

The law of tithing is God's law of revenue to the Church, without which there would be no way of meeting its expenses or carrying on the purposes of the Lord. Some of the uses to which the tithing is put are: providing for the poor, preaching the Gospel to the nations of the earth, maintenance of officers who are required to give their constant attention to the affairs of the Church, to build and maintain Temples, meeting houses, tabernacles and schools where we may be trained in the faith of the Gospel.

Great blessings, both temporal and spiritual, are promised to those who keep this law and punishment for those who disobey it. In the Doc. and Cov., Sec. 78, verse 18, the Lord promises us that the "riches of eternity shall be ours." We understand the riches of eternity to be wisdom, a knowledge of God and above all eternal life. The Lord also tells us in Doc. and Cov., Sec. 78, verse 19, that "the things of the earth shall be added unto us, even an hundred fold, yea, more." We understand this to mean that we shall be blessed with health and the necessities of this life. One of the punishments of those who do not observe this law is that the land shall not be a land of Zion unto them. They will not feel at home among the Saints who do keep this law and will feel unworthy to live with them.

An example of the value of tithing is mentioned in the Bible, when King Hezekiah commanded the children of Israel to pay their tithes and offerings and promised them great blessings if they would obey this principle. We are told that the people repented of their sins, paid their tithes and offerings and the windows of heaven were opened unto them—the Lord blessed and prospered them almost beyond their power to contain.

We have a similar incident in our day. When President Snow took charge of the affairs of the Church it was heavily in debt and he immediately called upon the people to pay their tithes and offerings so that the Church could meet its obligations. Meetings were held through-

out the Church, the people were reminded of the promises of the Lord and told that they must pay their tithing, not only because it would get the Church out of debt, but more important because it was a commandment of the Lord and must be obeyed. The people responded in humility and love, and tithes and offerings poured into the Church as never before. The condition of the people improved and soon there was means on hand to meet all obligations as they became due. At no time in the history of the Church had the Lord showered greater blessings upon his people than at this time. It not only released the Church from debt but the people awoke to the importance of this principle and it was the means of a wonderful growth and development in the Church.

The payment of tithing not only gains for us the blessings promised by the Lord but it makes us unselfish and makes us think more of the interests and happiness of others. It teaches us the value and reward of obedience, it strengthens our faith in the Gospel and develops our spiritual growth.

May we all realize the importance of this great law and learn to obey it is my prayer in the name of Jesus, Amen.

SONG AND FLOWER FESTIVAL

The twenty-first annual Song and Flower Festival by the Sunday Schools of the Salt Lake Stake was given in the Salt Lake Tabernacle, Sunday, June 16, 1920, at 10 a. m. The theme of the festival, "If ye love me, keep my commandments", was divided into four sub-topics, viz: "Love for Home", "Love for One Another", "Love of Citizenship", and "Love

for the Divine". These were treated by nineteen young people of the stake, and their very capable addresses were interspersed with Sunday School songs, solos and instrumental music. It was an uplifting service, not the least feature being participation by members of the Primary Convalescent Hospital.

Such occasions make us feel a just pride in the accomplishments of our Sunday School workers. If space will permit we hope to print some of the papers given by the pupils at the festival in future issues of the *Juvenile Instructor*.

HELPFUL FORMS

The superintendency of the East Midvale Sunday School has developed a number of interesting and useful forms.

One is a "Family Record" form upon which is kept all the facts of interest to the Sunday School workers about every Latter-day Saint in the Ward.

Another is a form of memorandum which passes between the superintendency and teachers and by means of which assignments and instructions are given to teachers and requests and reports are made to the superintendency by the teachers.

The convenience of these forms will readily appear from an examination of them.

Superintendent Earl Evans, Sandy, R. F. D. No. 3, Utah, is willing to send samples of his forms to anyone who is interested enough to write for them.

Graduation of Ward Trainees

Superintendents should carefully read plans for the graduation of ward trainees, printed in Teacher-Training department, this issue.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

THE HAND THAT KEEPS THE RECORDS

Every ward secretary should have at least one purpose in mind: to make records from which accurate reports can be made promptly.

If every secretary realized fully the importance of this being done and did it, the effect upon Sunday Schools would be so far-reaching that the work in

every department would be stimulated.

Repeatedly the assertion has been made that the secretary's records properly kept reveal the invisible trends of Sunday School enrollment and attendance which show to what degree the institution is holding the interests of the people and satisfying their wants. It is a matter of personal pride to every worker to be associated with enterprises of great usefulness. No one enjoys association with causes that are failing. To be thus as-

sociated is a reflection upon the one's ability.

For these reasons everyone engaged in Sunday School work from the General Board to the Local Board will be interested in the facts reported by the secretaries, especially when the reports are made in clear, impressive forms.

Few secretaries realize the great importance of the work they do. Too many think it is not important because other workers seem to be indifferent to it. And indifference arises from ignorance of what the secretaries' records can tell. Secretaries themselves are responsible for such ignorance and indifference.

The secretary who has his work so well in hand that he can give promptly, and impressively reliable information about the relative success and popularity of any class or the school at large, finds that there is no indifference to his work. He has the best evidence of its importance.

If you were a teacher of an Old Testament C Class consisting of twenty members, who attended regularly, you might think you were doing well. On the surface it would appear that you were holding your own and that your work was appreciated.

But if the secretary gave you a report showing that there are sixty young people of Old Testament "C" age in the ward who are not in your class, you would have good cause to question your success. Such a challenge would stimulate any red blooded teacher to reach the sixty unenrolled or know the reason why it could not be done.

Every teacher in your school is entitled to know accurately how he measures up to this standard. The secretary has the only means available for thus measuring results.

Interest in this problem extends beyond your ward. Every Stake Board regards it as having direct bearing upon the efficacy of its work, if only one-fourth or the people of the Church find the Sunday Schools useful.

When the records show one month 25% interest in and appreciation for the Sunday Schools and the next month that interest falls to 24% the warning is sounded to exert greater effort toward improvement. When the rate increases to 26% well-merited encouragement is enjoyed.

No one but the secretary can supply this information. He is the custodian of

it. He is the specialist upon whom we all rely and to whom we look to give us the facts.

His time is wasted and his effort thrown away, if he does not keep us fully informed. We stumble around in the dark, not knowing whether we are making progress or failing, unless he turns on the light.

With profound insight someone has said, "The hand that rocks the cradle is the hand that rules the world." It is also true in large measure that—the hand that keeps the records is the hand that guides the world.

Secretaries! do not be blind leaders of the blind. Turn on the light; give us the facts that we may see where we are going!



MARK NEWBERGER

Every Sunday School is proud of its loyal and faithful workers, and Mark Newberger, secretary of the Eleventh Ward School, Logan, Utah, is among the number appreciated! As usher, librarian and secretary his record for over seven years has been almost perfect. He is nineteen years of age.

It is easy to look into the future and contemplate what is in store for a young man with such traits.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Robert L. Judd.

LESSONS FOR SEPTEMBER

Wherever possible conduct all departments as provided for organized stakes. Where this is impracticable three classes may be maintained as follows:

For Children: Primary Department Course. See page 414.

For Young People: New Testament "A." See page 402.

For Adults: Old Testament "C." See page 405.

FROM SOUTH WALES

Elder Iver L. Larsen, District President, writing from Cardiff, Wales, sends us the following interesting item:

"Located in one of the eastern valleys of South Wales is a little "Mormon" Sunday School. It is the only one in the Welsh District that has survived the many years of Latter-day Saint migrations to the Rocky Mountains. This little Sunday School goes valiantly on in the cause of truth; living down the persecution that is hurled at them from every direction.

"Leaders come and leaders go. Recently the superintendent of this Sunday School emigrated to Utah. In the depleted little branch, things looked black for the Sunday School, but another obedient servant of the Lord stepped fearlessly into the ranks, and under his direction the work is progressing. God does make the way clear for those who love Him and keep his commandments.

"One or two of the missionaries in the accompanying photo visit this Sunday School every Sunday and give what counsel and advice they can. They are, left to right on floor: LeRoi G. Barclay, Blackfoot; Paul A. Peterson, Lehi. First Row: Morgan C. Boley, American Fork; Robert L. Bradford, Spanish Fork; Clifton G. M. Kerr, Mission Secretary, Tremonton; A. Wm. Lund, Mission President; Iver L. Larsen, District President, Hyrum; J. Ferrin Gurney, District Clerk, Lehi; Lester H. Jones, Provo. Back Row: Justin B. Lillywhite, Salt Lake City; John D. Ford, visiting from the Bristol District, Richfield; Joseph A. Anderson, Richmond; Alton S. Maughan, Wellsville."



LATTER-DAY SAINT SUNDAY SCHOOL WORKERS IN WALES

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

ORGANISTS

Lesson VIII. "Expression"

Study Outline:

- I. The right knee swell.
 - a. Its mechanical operation.
 - b. Its musical value.
- II. The "treads."
 - a. Their construction.
 - b. Their operation and uses.
- III. How much "expression?"
- IV. Supplementary Material.
 - D. S. S. Songs, Nos. 115, 157, 212, 268, Gems for the Organ, Jackson, Nos. 46, 92.

The right knee swell of the reed organ is a most useful device for controlling the amount of tone volume. It operates shutters which open as the knee swell is pressed to the right and allows more tone to emit from the little chambers in which the reeds are enclosed. A spring automatically pushes the knee swell to the left, thus closing the shutters and decreasing the tone volume, as the pressure from the knee of the player is released. The knee swell (on most organs) may be locked in open position by turning a little wooden "catch" located near the knee swell. It is usually better, however, to hold the swell open by a side pressure of the knee, thus keeping the amount of tone volume under the immediate control of the player.

A free and studied use of the right knee swell contributes immensely to the interest and musical value of organ playing. The deadly monotony resulting from its non use is altogether too prevalent in the playing of many organists. Its abuse by over sentimental organists is less com-

mon. A correct interpretation of music demands much variety of tone volume as well as color in registration and this little mechanical device can regulate the volume of tone very effectively.

Another means of regulating the tone volume is the pair of "treads" which control the amount of pressure of air passing through the reeds. Their function is to create a vacuum in a large chamber located immediately under the reeds. The more vigorously the "treads" are operated the greater the volume of air that passes through the reeds and the louder the tone. The "treads" should be depressed their full depth and be allowed to rise to their normal position. The right and left "treads" should be depressed alternately and steadily. Jerky and violent motions should be avoided unless a sudden accent is desired. To let the tone at the end of a piece very gradually fade away the motion may be gradually slowed down until the tone ceases. Care must be exercised, however, that sufficient pressure be maintained to keep the tone from "getting out of breath."

The mechanical devices of obtaining expression on the organ should be experimented with until their use becomes habitual. The emotional element in music is very greatly intensified through variation in the volume and intensity of tone and generally there is altogether too little of this variation of tone volume in amateur organ playing. If warmth and emotion are necessary to an effective rendition of any particular composition that is being played, do not hesitate to liberally use the right knee swell.

Dreams of Summer

I dream and long for summer
The time when blossoms grow;
The time when birds are singing
Everywhere they go.

I love to here the music made
By gurgles from the brook,
And follow in its travels -
Through shady dale and nook.

I like to watch the bee at work
And hear the robin sing,
Or hold a kite up in the sky
By just a piece of string.

The smallest seed has work to do,
A flower it must give.
The world is then its very best
A Godly place to live.

—Harold Lowe, Grace, Idaho.

Teacher-Training Department

George R. Hill, Jr., Chairman; Elbert D. Thomas and George A. Holt

WORK FOR SEPTEMBER

The teachers in the Book of Mormon and Old Testament Departments should be especially invited to attend the 9 o'clock classes of the Teacher-Training Department, August 25 and throughout September. Trainees teach in those departments during September.

First Sunday, September 1, 1929

9 o'clock Meeting

1. New Assignment to Trainees. Book of Mormon Department Lesson No. 36, subject "Gifts of the Spirit", and Old Testament Department Lesson No. 34, subject "Malachi" each scheduled to be given September 22. Lesson plans to be handed to ward trainer September 8th.

Trainees should also be appointed at this time to prepare to teach Book of Mormon Department Lesson 34 to be taught September 8th. Lesson 35 to be taught September 15th and Lesson 36 to be taught September 22nd. Trainees should also be prepared to teach Old Testament Department Lessons 32 to be taught September 8th, 33 to be taught September 15th, and 34 to be taught September 22nd.

2. Co-operative Lesson Planning. Book of Mormon Department Lesson No. 34, and Old Testament Department Lesson No. 32 for September 8th.

3. Lesson Plan Review. Book of Mormon Department Lesson No. 33 for September 1st, by trainees appointed to teach September 1st.

4. Round Table. "The Reading and the Story Methods of Lesson Presentation". November, 1928, *Juvenile*, pages 626 to 628.

5. Sunday School Class Work. The trainees appointed will teach the Book of Mormon or the Old Testament Classes under the direction of the regular class teachers. The other trainees will attend these classes as observers.

Trainees should be invited to attend the Old Testament Department in the Stake Sunday School Union Meeting for September.

Second Sunday, September 8, 1929

9 o'clock Meeting

1. Since September 29th is Review Sunday no assignment of Lessons to be given that day will be made.

2. Co-operative Lesson Planning. Book of Mormon Department Lesson No. 35 and Old Testament Department Lesson No. 33 for September 15th.

3. Lesson Plan Review of Book of Mormon Department Lesson No. 34 and Old Testament Department Lesson No. 32 for September 8th by trainees appointed to teach in those departments September 8th.

4. Round Table, "The Problem Project and Lecture Method of Lesson Presentation", November 1928 *Juvenile*, pages 628 to 630.

5. Sunday School Class Work. Trainees teach or observe in the Book of Mormon or Old Testament Classes to which they have been appointed.

Third Sunday, September 15, 1929

9 o'clock Meeting

1. Co-operative Lesson Planning. Book of Mormon Department Lesson No. 36 and Old Testament Department Lesson No. 34 for September 22nd.

2. Lesson Plan Review of Book of Mormon Department Lesson No. 35 and Old Testament Department Lesson No. 33 for September 15 by trainees appointed to teach in those departments September 15th.

3. Round Table. "Lesson Presentation by Special Topics and by the Lecture Methods." November 1928 *Juvenile*, pages 630 to 633.

4. Sunday School Class Work. Trainees teach or observe in Book of Mormon or Old Testament Classes to which they have been appointed.

Fourth Sunday, September 22, 1929

9 o'clock Meeting

1. Lesson Plan Review of Book of Mormon Department Lesson No. 36 and Old Testament Department Lesson No. 35 for September 22nd by trainees appointed to teach in those departments September 22nd.

2. Round Table. Topics to be chosen by Ward Trainer to meet local needs.

3. Sunday School Class Work. Trainees teach or observe in the Book of Mormon or the Old Testament Classes to which they have been appointed.

Fifth Sunday, September 29, 1929

No 9 o'clock meeting unless desired locally.

The attention of the ward trainer and trainees is directed to the plans for the graduation of the trainees from their teacher-training course which should take place during the General Assembly of the Sunday School September 29. The suggested plans are as follows:

GRADUATION EXERCISES OF TEACHER-TRAINING DEPARTMENT

Members of the teacher-training class who have completed the theory course offered during the period from October, 1928, to April, 1929, and the practice course offered during the period from April to September 22, 1929, should be recommended for graduation to the superintendent and the bishop by the ward teacher-trainer.

If these officers approve, brief, appropriate graduation exercises may be held during the opening exercises of the Sunday School on Sunday, September 29, 1929. These exercises might begin after the sacramental service and consist of a brief statement by the bishop, explaining the purpose of the teacher-training course and announcing the results of this year's work in the ward, together with the names of the graduates.

The graduates should be seated on the stand, where they can receive, from the bishop's hands at the conclusion of his remarks, their certificates of graduation.

The exercises may conclude with a brief response by a representative chosen from among the graduates, who will undertake

to express the appreciation of the graduates for the opportunities which have been opened up to them to teach and the consequent obligation to grow in knowledge, understanding and inspiration by constant study, and application of the principles of good teaching.

Following this the usual exercises should be resumed.

The graduates from the teacher-training course are available to serve as teachers in the Sunday School as soon as they can be properly placed in the service.

A neatly typewritten, artistically arranged certificate of graduation will serve as well for this purpose as the most elaborate and costly "sheepskin". It should read substantially as follows:

The Sunday School of the.....
.....WardStake
through its duly authorized officers, hereby certifies that

.....
has completed satisfactorily the prescribed Teacher-Training Course of Study and practice and therefore is granted this certificate of graduation, together with all the rights, powers and privileges pertaining thereto.

In witness whereof the Bishop and the Superintendent of the Sunday School of this ward have hereunto set their hands this Twenty-ninth day of September, A. D., 1929.

.....
Bishop

.....
Superintendent

Post-Mothers' Day Thoughts

By A. C. Hoffman, in *Girlhood Days*

*Mothers' Day is gone, 'tis true,
But, my lad, it's up to you
To be doing on the way
All the things you said that day:
To be thoughtful all the year,*

*For a mother kind and dear;
To be loyal to the one
Who acclaims you as "my son;"
To be dutiful to mother,
From one day until the other.*

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR SEPTEMBER

First Sunday, September 1, 1929

Special Lesson. Responsibility of Parents to their Children

Objective: To teach parents the responsibilities placed upon them by the Lord in the training of their children in light and truth.

General Topic: Defective Neighborhood Conditions.

Suggestive Groupings:

- I. Loitering on streets and in public places.
 - a. Idle loitering in the streets and other places leads to evil thinking and speaking, especially if the youth gather in gangs.
 - b. Thoughts and words lead to actions. Evil speaking and thinking form the foundation for evil actions.
 - c. Groups of idle boys frequently engage in the telling of obscene and vulgar stories.
 - d. Such associations and thoughts lead to places of ill-repute, gambling dens and forbidden places.
- II. Influence of demoralizing individuals in the community.
 - a. Like the one bad apple on the plate, one evil person may corrupt many associates.
 - b. Parents should be acquainted with the associates of their children.
 - c. "Seek the best company you can find." The best is not too good.
 - d. Suspected bootleggers, and tobacco dealers who sell to minors, should be watched and parents should aid the officers of the law in finding violators of this kind.
- III. The public dance.
 - a. Always a menace to the morals of a community.
 - b. At such places your sons and your daughters may form the acquaintance of disreputable characters.
 - c. All such places should be supervised by responsible and reliable officers. This, however, does not lessen the responsibility of parents to guard their children.
- IV. Pool halls, public parks, picture houses, and other places of amusements, and their attendant evils.

Remedy

Have boys active in Priesthood quorums, Sunday School, and with boy scouts in the M. I. A., and girls in the Sunday School and with the Bee Hive girls and Gleaners and active in the M. I. A.

Parents live with, pray with, work with and play with your children. Show them in the spirit of love, that you have an interest in their eternal welfare.

Second Sunday, September 8, 1929

General Topic: Divine Authority

Lesson 74. The Melchizedek Priesthood 4. Patriarchs.

Text: Sunday School Lessons, No. 74.
References: Doc. and Cov. 107:39-41; 124:91-93; History of the Church, 1:465, 6.

Objective: To teach the order of Evangelical or Patriarchal Priesthood in the Church, and to show how this authority descends from generation to generation.

Suggestive Groupings:

- I. The Patriarchal Priesthood in ancient times.
 - a. Adam held the Patriarchal Priesthood. Doc. and Cov. 107:39-41.
 - b. Ante-diluvian prophets were Patriarchs and received their authority by ordination from the time of Adam. Doc. and Cov. 107:42-55.
 - c. This was testified of by Enoch, but is not had in the world because of wickedness. Doc. and Cov. 107:57; Moses 1:41-42.
 - d. The prophets from Noah to Moses were Patriarchs.
- II. The chief, or presiding office in this order of Priesthood descends from father to son.
 - a. From the days of Adam this office came by lineage. Doc. and Cov. 107:41.
 - b. It rightfully belongs to the literal descendants of the chosen seed. Doc. and Cov. 107:40.
 - c. Joseph Smith, father of the Prophet, received this Priesthood by revelation and by right as the heir. It has so descended through his "seed" since that day. Doc. and Cov. 124:91.
 - d. The blessing of this Priesthood based on faithfulness.

III. Limitations of jurisdiction of the Patriarchs.

- a. The Presiding Patriarch has general jurisdiction.
- b. Other, or stake Patriarchs, are stake officers and limited in their jurisdiction.
- c. The Patriarch is a High Priest who is called with a special calling.

IV. Duties of the Patriarch.

- a. By the spirit of revelation he may bless the members of the Church and discover their lineage.
- b. He may bless and comfort in hours of sorrow and trouble and by prophecy reveal important truths for the guidance of those who receive the blessings.
- c. Patriarchs do not have authority to seal men and women as husbands and wives for time and eternity. This authority is vested in the President of the Church.
- V. The value of a patriarchal blessing.
 - a. It is the privilege of each faithful member of the Church to obtain a patriarchal blessing.
 - b. Such a blessing is a guide and protection to the individual against the hour of temptation and trial.
 - c. Relate incidents recorded in some ancient blessing and show how it has been fulfilled. (Example, the blessing of Judah; of Joseph.)
 - d. Each patriarchal blessing should be held as sacred and private property by each individual receiving one. They should not be circulated or bandied about among friends or strangers.

"I desire also to leave one word of admonition besides a word of blessing. It is natural for many of us to follow extremes. Therefore, I say, beware of extremes. * * *

"Now, to make myself plain, it is the right of every faithful member of the Church to receive a written blessing for his guide, either at the hands of a stake patriarch or at the hands of the presiding patriarch, who are authorized to pronounce and seal blessings by the laying on of hands, which is an ordinance in the Church. Now I believe that the Lord knew what he meant when he required, through revelation, that these blessings should be written for the purpose of refreshing our memory and aiding us to put them into practice rather than going back at every opportunity or every few months or weeks or so, to get another blessing. I have thought, and have been impressed, that this was one of the great reasons why he Lord required us to make

a record of all of the patriarchal blessings that are given by his patriarchs in the Church. And I should like to admonish my brethren and sisters to read their copies carefully and not to be easily discouraged and think that because their blessings are short they are incomplete.

* * * Yet, it is true that all the blessings and all the promises that the Lord has in store for us are not embodied in one written blessing; but the written blessing is a guide, and it is a key in a way, through our faithfulness, to the blessings which are promised unto the faithful, and may be an index to your whole life."—Patriarch Hyrum G. Smith, Conference, April, 1921.

Third Sunday, September 15, 1929

General Topic: Divine Authority

Lesson 75. The Melchizedek Priesthood 5. The Twelve Apostles

Text: Sunday School Lessons, No. 75.

References: Matt. 10:1-6; Luke 10:1-6; Mark 16:14-20; Doc. and Cov. 18:27-47; 107:23-63; History of the Church, Vol. 2, chapter 13.

Objective: To show the purpose of the Apostolic calling as instituted by the Savior during the days of his ministry.

Suggestive Groupings:

I. Definition of the term "Apostle."

- a. Consult any good dictionary.
- b. Special meaning as applied to one ordained to this calling in the Priesthood. (See the dictionary. An Apostle in the Priesthood is one of a body of twelve men holding the authority and power as special witnesses for Christ in all the world.)
- c. In the broad sense every advocate and witness of the truth who testifies with knowledge is an apostle, but only those who are specially called and ordained hold the authority of the Apostleship in the Priesthood.

II. The Church organization, of gradual growth and development.

- a. In primitive times (see lesson on Patriarchs) the officers with presiding authority were Patriarchs.
- b. This authority continued until the days of Moses, although the Gospel was with the people and had come down from Adam.
- c. When Christ came he revealed the Apostleship and chose twelve men to be special witnesses for him. This was the first time that these

officers were given to the Church, and this shows gradual development in Church organization.

- d. The organization of the Church may not have been fully revealed in the Dispensation of the Meridian of Time.
 - e. Today, in the Dispensation of the Fulness of Times, the Lord has given to his people the perfect organization of the Church with all the officers as the Church will be when Christ comes to reign. The presiding quorum is the First Presidency, then the Apostles whose jurisdiction and mission are the same as in the days of the Meridian Dispensation.
- III. Duties of the Apostles.
- a. As special witnesses for Christ.
 - b. Under the direction of the First Presidency they are to have charge of the preaching of the Gospel in all the world and in the setting in order of all things.
 - c. The Church organization not complete without the Apostles in any age since they were called by our Redeemer.—Eph. 4:11-16.
 - d. They have authority both executive and judicial, and compose the traveling high council of the Church.
 - e. When the First Presidency is dissolved, the Twelve Apostles become the presiding quorum of the Church.
 - f. State the duty of the Apostles when the First Presidency is disorganized.

Fourth Sunday, September 22, 1929

Open Sunday to allow for Stake conferences or other meetings which may have caused the postponement of a lesson.

Fifth Sunday, September 29, 1929

General Topic: Divine Authority

Lesson 76. The Melchizedek Priesthood 6. The First Presidency

Text: Sunday School Lessons, No. 76.

References: Doc. and Cov. 68:15-23; 81:1-2; 107; 124:125-126; History of the Church, 1:242-3, 267, 334.

Objective: To show the authority,

jurisdiction and history of the First Presidency of the Church.

Suggestive Groupings:

- I. Organization of the First Presidency.
 - a. The quorum of the First Presidency not given to the Church until it had increased sufficiently in membership to warrant it.
 - b. Joseph Smith and Oliver Cowdery, presiding officers of the Church from the time of its organization until the Lord revealed the order of the First Presidency.
 - c. The First Presidency called by revelation and organized. Doc. and Cov. 81 and 107.
- II. Authority and duties of the President of the Church.
 - a. He holds the keys of authority over all the Church.
 - b. He is president of the Church and also of the High Priesthood.
 - c. He has a right to officiate in any office in the Church. Doc. and Cov. 107:9.
 - d. He administers in and holds keys of authority in all spiritual blessings. Doc. and Cov. 107:18.
 - e. As a revelator to the Church he has authority to receive the mysteries of the kingdom of heaven, etc. Doc. and Cov. 107:19.
 - f. Revelation for the Church comes through him.
- III. Authority of the Counselors to the President.
 - a. Chosen to counsel and assist the President in the holding of the keys of the kingdom.
 - b. They may officiate in all the offices of the Church.
 - c. They do not hold keys of Presidency independent of the President of the Church, and are subordinate to him in authority.
 - d. In all their deliberation they seek the Spirit of the Lord through faith and prayer, and with the President form a quorum of Priesthood.
 - e. When the President is removed by death, the counselors cease to act, and the Apostles take presiding authority.
 - f. The counselors are chosen by the President with whom they serve.
- IV. Name the Presidents of the Church in the order of their succession.

MISSIONARY DEPARTMENT

*General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman;
Henry H. Rolapp and Jesse R. S. Budge*

LESSONS FOR SEPTEMBER

First Sunday, September 1, 1929

Lesson 32. Necessity of Repentance

Texts: Job 36:5-11; Sunday School Lessons, No. 32.

Objective: To show that the gate is wide and broad the way that leads to destruction and straight is the gate and narrow the way which leads unto life. We are therefore to seek the Lord while He may be found.

Supplementary References: Job 36:7; Acts 3:19; Moses 5:15; Doc. and Cov. 132:22; Matthew 7:13; I Thessalonians 5:22; I Nephi 10:18; Alma 42:4.

Suggestions on Preparation and Presentation: How many of us are living in a partial knowledge of the gospel and excusing ourselves for inactivity on grounds not justified by the gospel law. We should emphasize the fact that repentance is a gift of God and if neglected may be withheld, thus endangering our salvation and depriving us of joy and happiness in this life. Personal examples compared with the references given are the best possible examples. Assignments should be made to assure class activity.

Second Sunday, September 8, 1929

Lesson 33. Every Mortal Must Repent

Texts: The way is prepared for all men from the foundation of the world if it so be that they repent and come unto Him. (I Nephi 10:18); Sunday School Lessons, No. 33.

Objective: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." Colossians 3:23-25.

Supplementary References: I Nephi 10:18; Doc. and Cov. 29:42; 82:4; 62:1; 95:1, 2; 62:13, 14; 42:88-93; Revelations 3:19; Matthew 5:7; Proverbs 3:11.

Suggestions on Preparation and Presentation: In the foregoing lessons we have considered man's relationship with God.

In this lesson we combine that relationship with our relationship with our fellow-men. Show how we may make an outward show of repentance and fail in our sincerity as effecting our brother. We are to forgive one another, for he that forgiveth not his brother his trespasses standeth condemned; yet he who is warned shall warn his neighbor.

Third Sunday, September 15, 1929

Lesson 34. Elders to Declare Repentance.

Text: Doc. and Cov. 16:6; Sunday School Lessons, No. 34.

Objective: To show the great responsibility that comes to one called to serve as a missionary and the importance of repentance as a Gospel principle.

Supplementary References: Doc. and Cov. 18:15-19; 45:54; 29:49, 50; 68:25; 10:67; 18:21, 22. James 5:20; Mark 5:7, 8, 12; Romans 2:12; Luke 12:48; Acts 17:30; Matt. 18:10; Moroni 8:8-22.

Suggestions on Preparation and Presentation: An effort should be made to memorize the most important passages quoted. The class can well afford to discuss the best way of presenting this subject to avoid offense.

Fourth Sunday, September 22, 1929

Lesson 35. Baptism.

Text: John 3:5; Sunday School Lessons, No. 35.

Objective: To show the teachings and example of the Savior concerning baptism.

Supplementary References: John 1:33, 34; Matt. 3:1-16; Luke 7:24-33; I Peter 3:15-22; Eph. 4:4-6; II Nephi 24:4-10; I Nephi 10:9,10; Moses 6:60; Doc. and Cov. 20:25.

Suggestions on Preparation and Presentation: Missionaries going into the world find many different teachings concerning baptism. The objective of this lesson is to lay a foundation showing the importance of baptism.

Fifth Sunday, September 29, 1929

Lesson 36. Review.

Time spent in recitation period which



LATTER-DAY SAINT SUNDAY SCHOOL

Picture taken May 12, 1929

E. P. Horsfall, Bishop; C. J. Loveland, First Counselor; Elbert L. Tolman, First Assistant;

does not leave a lasting impression of a definite subject is practically lost. This review should determine with what success the lessons reviewed have met this requirement.

1. Name the three independent colonies whose history is recorded in the Book of Mormon.
 - A. (a) Jaredites.
 - (b) Nephites.
 - (c) Mulekites.
2. Name the four general divisions of the Book of Mormon.
 - A. (a) Translation of Small Plates
 - (b) Abridgment of Large Plates.
 - (c) Mormon's Record.
 - (d) Mormon's abridgment of Jaredite Record.
3. What are the first four principles of the Gospel?
 - A. Faith, Repentance, Baptism, Lay-

ing on of Hands for the Gift of the Holy Ghost.

4. Quote Paul's definition of Faith.
 - A. "Faith is the substance of things hoped for, the evidence of things not seen."
5. Quote James 1:5-7.
 - A. (See Bible.)
6. James 2:14-26 is authority for what doctrine?
 - A. "Faith without works is dead."
7. What was the burden of the message of John the Baptist?
 - A. Repentance.
8. Define the third of the first four principles and ordinances of the Gospel.
 - A. (See II Cor. 7:10 and Ezekiel 18:27.)
9. Quote Doc. and Cov. 4:1-2.
 - A. See Doctrine and Covenants.
10. Quote Doctrine and Covenants 16:6.
 - A. See Doctrine and Covenants.



THIRD WARD, POCATELLO, IDAHO

Over 500 Present

**Arthur Peterson, Second Counselor; F. M. Hendricks, Superintendent;
Ralph Felested, Second Assistant.**



**L. D. S. SUNDAY SCHOOL, MERCED,
FRESNO DISTRICT, CALIFORNIA
MISSION.**

**Wm. St. Jeor, Branch President; Fred
M. Baleme, Superintendent; Rose Cop-
ley, First Assistant; Mabel St. Jeor,
Second Assistant; Mrs. Wm. Chronister,
Secretary. Presiding Elders, Geo. H.
Vincent and Lars P. Christensen.**

Capitalizing the Children

"One of the most important features of the L. D. S. Church is that it puts its capital in its youngsters," declared Dr. Erwin D. Starbuck of the University of Iowa, who spoke briefly at the Salt Lake Tabernacle June 22nd, 1929.

"It is not usual," he said, "that the older folks will give the most precious two hours of a Sunday, from 10 a. w. until noon, to their children. For eighteen and one-half centuries the people have not understood what Christ meant when he said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR SEPTEMBER

Course A—Ages 12, 13, 14

First Sunday, September 1, 1929

Lesson 30. Jesus' Concern for the Wayward

Texts: Luke 15; Weed's, "A Life of Christ for the Young," chapter 48-49; Sunday School Lessons, No. 30.

Objective: To teach that the Gospel of Jesus Christ is not only for the salvation of those already righteous, but is to bring into the fold those who have not yet accepted its teaching.

Supplementary Materials: Matthew 18: 12-24; Any Bible Dictionary under *Publican and Husbands*; Dummelow under *Luke 15*; Gore's "A New Commentary" under *Luke 15*; Talmage's "Jesus the Christ," pages 454-461; Kent's "Life and Teachings of Jesus," pages 134-141; Farrar's "Life of Christ," chapters 31-44; Papini's "Life of Christ," pages 160-169; Battenhouse's "Bible Unlocked," pages 331-332; Rae's "How to Teach the New Testament," pages 97-101.

Mr. Rae in his notes on this lesson offers the following suggestion: "This is the greatest story in the world. The teacher's real difficulty is his familiarity with it. He thinks he knows it, and he can only teach it well if he realizes that this is a delusion, and that he must study it and live it and get inside its skin. He will only gradually find out that every phase in the story has its own significance. Every word adds a touch to the picture, and the telling of the story means the use of all these touches. But avoid spiritualizing any of them. The robe, the ring, the shoes, for example, mean nothing 'spiritual' at all. They are parts of the setting. They are what the father would give to his son to show him that he was his son again. Slaves did not wear these things, but sons did."

The following from Papini will help the pupils understand the degradation that the "Prodigal Son" experienced. "The unfortunate man, stripped and destitute, left the city; traveling with a lord who was going to the country where he had a fine estate. He begged him for work, till the lord hired him as swine-herd because he was so young and strong and

hardly anyone was willing to be a swine-herd. For a Jew nothing could be a greater affliction than this. Even in Egypt, although animals were adored there, the only people forbidden to enter the temples were swine-herds. No father would have given his daughter to wife to a swine-herd and no man for all the gold in the world would have married the daughter of a swine-herd."

Kent says on page 139 of his "Life and Teachings of Jesus," "With true intuitions the church is beginning to realize that the ultimate historical foundations of Christian theology are to be found, not in its later creeds, but in the parables of the lost sheep and of the prodigal son. Although Jesus never taught in abstract terms that God was love, as did a later disciple with inspired insight, it is the God of love who is revealed even more clearly than words could describe in these parables. Jesus believed not in the far-distant, exacting, austere Deity of the Pharisees, nor in a transcendental Being who was to reveal himself in some distant future, as did the apocalyptic teachers of the day, but in a personal, immanent, loving Father."

There are many more comments and beautiful sidelights that the ambitious teacher can find for the enrichment of this lesson. Don't be satisfied with a mere reading of the lesson. See how rich and vital you can make it. A well-taught lesson is an inspiration to the class and a joy to the teacher.

Second Sunday, September 8, 1929

Lesson 31. The Raising of Lazarus

Texts: John 11:1-46; Sunday School Lessons, No. 31; Weed, "A Life of Christ for the Young," Chap. 51.

Objective: To teach that Jesus has power over all the elements and all natural conditions, and that he is ever ready to use this power in behalf of those who have faith in Him and His mission.

Supplementary Materials: Any Bible Dictionary under *Bethany*; Farrar, "Life of Christ," Chap. 47; Talmage, "Jesus the Christ," pp. 490-498; Tarbell, "In the Master's Country," p. 23; Papini, "Life of Christ," pp. 140-141; Dummelow, "One Volume Commentary," p. 792; Gore, "A New Commentary," p. 260.

Dr. Talmage on page 500 of *Jesus the Christ* gives the following helpful note: "Lazarus in the Tomb Four Days.—On the very probable assumption that the journey from Bethany in Judea to the place where Jesus was, in Perea, would require one day, Lazarus must have died on the day of the messenger's departure; for this day and the two days that elapsed before Jesus started toward Judea, and the day required for the return, would no more than cover the four days specified. It was and still is the custom in Palestine as in other oriental countries to bury on the day of death. It was the popular belief that on the fourth day after death the spirit had finally departed from the vicinity of the corpse, and that thereafter decomposition proceeded unhindered. This may explain Martha's impulsive though gentle objection to having the tomb of her brother opened four days after his death (John 11: 39). It is possible that the consent of the next kin was required for the lawful opening of a grave. Both Martha and Mary were present, and in the presence of many witnesses assented to the opening of the tomb in which their brother lay.

Dummelow in his *Comments* on the eleventh chapter of John says: "The raising of Lazarus. The last and the greatest of the seven 'signs' recorded in this Gospel is related with such photographic minuteness of detail, that it is clear that the evangelist was present. Three points about it are especially noteworthy: (1) that it was a physical miracle, which no ingenuity can reduce to a case of faith-healing; (2) that it was definitely worked to produce faith in Christ (v. 42); (3) that more than any other miracle it was performed under test conditions;—the object of it was really dead (v. 39), and hostile witnesses were present (v. 42). Its spiritual meaning is given in v. 25, 'I am the resurrection, and the life.' The raising of Lazarus to corporeal life is to the evangelist a token and pledge that the worker of it can raise the dead soul to spiritual life, and endue it with a blessed immortality. The publicity and notoriety of this miracle explain the warm welcome which Jesus received from the inhabitants of Jerusalem at his triumphal entry on Palm Sunday."

Papini, on page 141 of the "Life of Christ" offers the following: "Another point, and the most important; in all these three cases Jesus spoke to the dead person as if he were not dead but only asleep. He had no time to say anything about the condition of the son of the widow, because that decision was taken

too rapidly, but even to him, He said, as to a child, idly oversleeping, 'Young man, I say unto thee, arise.' When they told Him that the daughter of Jairus was dead, He answered, 'Weep not, she is not dead but sleepeth.' When they confirmed the news of the death of Lazarus, He insisted, 'He is not dead but sleepeth.' He made no claim to bring back from the dead, only to awaken. Death for Him was only sleep, a deeper sleep than the common sleep of everyday, a sleep only to be broken by a superhuman love. This love of one whose tears flow at the sight of others' tears."

Third Sunday, September 15, 1929

Lesson 32. Jesus' Love for Little Children

Texts: Mark 10:13-16; Sunday School Lessons, No. 32; Weed's, "Life of Christ for the Young," chapter 52; III Nephi 17:21-25.

Objective: To teach that mothers and children are loved of God, and that the faith and trustfulness as of a child are necessary for those who would enter the Kingdom of God.

Supplementary Materials: Matthew 19:13-15; Luke 18:15-17; Moroni 8:4-23; Rae "How to Teach the New Testament," pages 147-150; Farrar's "Life of Christ," chapter 46; Papini's "Life of Christ," pages 216-218; Talmage's "Jesus the Christ," pages 475-6; Doc. and Cov. 20:70; Talmage's "Articles of Faith," page 126.

Suggestive Outline:

- I. Jesus questioned by Pharisees.
He teaches them the sanctity of the family.
- II. Mothers bring children to be blessed.
Rebuked by apostles.
- III. Jesus rebukes apostles.
Directs that children be brought to Him.
- IV. Jesus blesses children.
Teaches "of such is the kingdom of God."
- V. Jesus blesses Nephite children.

Dr. Talmage in his notes to Chapter 27 in "Jesus the Christ," says, "When Christ, a resurrected Being, appeared among the Nephites on the western continent, He took the children, one by one, and blessed them; and the assembled multitude saw the little ones encircled as with fire, while angels ministered unto them. (3 Nephi 17:11-25.) Through modern revelation the Lord has directed that all children born in the Church be brought for blessing to those who are authorized to administer this ordinance

of the Holy Priesthood. The commandment is as follows: 'Every member of the Church of Christ, having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name.' (Doc. and Cov. 20:70.) Accordingly, it is now the custom in the Church to bring the little ones to the Fast-day service in the several wards, at which they are received one by one into the arms of the Elders, and blessed, names given them at the same time. The father of the child, if he be an elder, is expected to participate in the ordinance.

The blessing of children is in no sense analogous to, far less is it a substitution for, the ordinance of baptism, which is to be administered only to those who have come to years of understanding, and who are capable of repentance. Christ blessed little children, and rebuked those who would forbid the little ones coming unto Him, (Matthew 19:13; Mark 10:13; Luke 18:15):

"From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized."

Fourth Sunday, September 22, 1929

This Sunday is left open to make provision for any time lost in the third quarter by reason of stake conference or any special program. If no lessons have been missed, a general review may be had in preparation for the quarterly review to be held on the following Sunday.

Fifth Sunday, September 29, 1929

Review Questions for the Third Quarter

1. Where did the apostles go after the Sermon on the Mount?
2. Why did Jesus take his apostles to a deserted place when they returned?
3. What did the five thousand want to do with Jesus after He had fed them?
4. Where did the apostles go after this demonstration?
5. Why did Peter begin to sink when he tried to walk on the water to Jesus?

6. What did Jesus do for the people when He landed at Gennesaret?

7. What did Jesus teach in the Synagogue at Capernaum at this time?

8. Where did Jesus go after leaving the Synagogue?

9. What outstanding miracle did Jesus perform among the gentiles?

10. Whom did Peter say Jesus was when the apostles were asked this question by the Master?

11. Who went into a high mountain with Jesus?

12. What occurred on the Mountain?

13. Whom did the three apostles see besides Jesus on this occasion?

14. What testimony did God bear of Jesus at this time?

15. What feast was celebrated at Jerusalem each fall?

16. What doctrines did Jesus say that He taught in the Synagogue at Jerusalem?

17. Name three things taught by the Lord's prayer.

18. Who did Jesus say is our neighbor?

19. How can we show our love for God?

20. Can wayward people expect God to show His love for them?

21. What three things were accomplished by the raising of Lazarus?

Answer Key to Review for 3rd Quarter

1. They went on a mission to teach the gospel.
2. That they might rest and receive further instructions.
3. They wanted to make Him their King.
4. They started across the sea in a boat.
5. Because his faith wavered.
6. He healed their sick.
7. That He came to give spiritual food and not earthly goods.
8. He went into a region occupied by Gentiles.
9. He healed a blind man.
10. "Christ, the Son of the living God."
11. Peter, James and John.
12. Jesus was transfigured.
13. Elias and Moses.
14. "This is my beloved Son; hear Him."
15. The feast of tabernacles.
16. That He taught the things which God sent Him to teach.
17. (1) That God is our Father; (2) That we should pray sincerely; (3) That we should desire that God's will be done.
18. Anybody who needs our help.
19. By loving and serving His children.
20. Yes, if they forsake evil and return to Him.
21. (1) Jesus' friend was restored to life; (2) The apostles' belief and faith were strengthened; (3) God was glorified.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR SEPTEMBER

Course C—Ages 18, 19, 20

First Sunday, September 1, 1929

Lesson 31. Zechariah (Continued)

Text: Sunday School Lessons, No. 31.

References: The Book of Zechariah; Willett's "The Prophets of Israel;" Chamberlain, "The Hebrew Prophets," page 215; Encyclopedia Britannica, Volume 28, page 962.

Objective: To compare the Prophecies of Zechariah with the older prophets and to show the development of the Messianic deal.

Suggestive Grouping:

- I. Review of the Historical setting.
- II. Review of the Purposes of Zechariah and Problems facing him.
- III. The Prophecies of Zechariah.
 - a. On the return of the Jews to Jerusalem after the captivity. (Chapter 1:12-20.)
 - b. On the rebuilding of Jerusalem in the Last Days. (Chapter 8.)
 - c. On the coming of "Savior" to Jerusalem. (Chapter 9:9.)
 - d. Compare Doctrine and Covenants 45:47-53 and 133:20-25 with Zechariah 12, 13 and 14. See also Pratt's "Voice of Warning," chapter II, pages 38 and 39.

Lesson Enrichment:

"The prophecies of Zechariah and Malachi are among the most important found in the Old Testament. In very large part these prophetic utterances are generally misunderstood and misinterpreted. Zechariah, son of Berechiah and grandson of Iddo the prophet, was perhaps the last of the martyred prophets of old. We have no historical account of his death, but the Savior has referred to him as follows:

"Wherefore, behold, I send unto you prophets and wise men and scribes: And some of them ye shall kill and crucify and some of them ye shall scourge in your synagogues, and persecute them from city to city.

"That upon you may come all righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye

slew between the temple and the altar." (See Matthew 23:34-36.) * * *

"Although Zechariah prophesied at the time of the return of the Jews from Babylon, most of his sayings have reference to the ministry of Christ, His death, and his second coming. In his second chapter he speaks of the measuring of Jerusalem in the last days. In chapters three and six, he speaks of the "branch" which should build the Temple of the Lord, which has reference to Christ and his second coming. Chapter four predicts the finishing of the Temple in Jerusalem under Zerubbabel. Chapter eight has reference to the final restoration of Judah and Israel when many strong nations will come to Jerusalem to pray and seek the Lord of hosts. In chapter nine the prophet suddenly breaks out with a prophecy about the entry of Christ into Jerusalem on the foal of an ass. He also predicts the selling of Christ for thirty pieces of silver and of the potter, a reference to the potters field which was purchased with the money given to Judas. In chapters 12, 13 and 14 he speaks of the second coming of Christ to the Jews as their deliverer, when he shall stand on the Mount of Olives and it shall "cleave in the midst thereof" and the Jews shall flee into the valley thus created seeking refuge from their enemies. It will be at this time that Christ will appear to them and they shall look upon him 'whom they have pierced, and they shall mourn for him as one mourneth for his only son.' They shall ask him: 'what are these wounds in thine hands?' Then he shall answer, Those with which I was wounded in the house of my friends.' It will be in this day that every family will mourn apart, and the house of David apart, and the house of Levi apart, for they shall realize that Christ is their Deliverer. They shall fall down and worship him and shall obtain forgiveness. After these days Zion and Jerusalem shall be cleansed and the nations shall be required to go to Jerusalem year by year to pay homage to the King, and if they refuse to go they shall be punished. (Chapters 14:16-21.)

"There is no prophecy in the scriptures more interesting than Zechariah, although part of it is in figurative language. (Sunday School Lessons—Gospel Doctrine Department for November 11, 1928.)

"From the revolution, from the overthrow of all existing circumstances, Israel expects the realization of its hopes of the future, the destruction of the kingdoms of this world and the foundation of the Kingdom of God. The events of the world were followed with anxious curiosity; whenever a storm gathered on the political horizon, men believed they saw in it the signs of the great future. Thus was this unrestful and critical period of the Persian empire a time of great excitement among the Jews, and was looked upon by them all in the same way. We learn from Zechariah the remarkable fact that the Jews who had remained behind in Babylon sent at this time a golden crown to Jerusalem to be worn by Zerubbabel as the future Messiah King. It is the electrification, so to speak, of an atmosphere heavy with storm, which we feel in the Book of Zechariah.

"But all hopes were in vain. Darius proved himself equal to the situation; the Persian empire stood firmer than ever, and all remained as before." (Cornell's "The Prophets of Israel," page 153 and 154.)

Second Sunday, September 8, 1929

Lesson 32. Obadiah

Text: Sunday School Lessons, No. 32.

References: The Book of Obadiah; The Encyclopaedia Britannica XIX, page 944.

Objective: To show that the nation which rejoices over another's misfortune should beware lest it finds itself caught in a like calamity.

The Book of Obadiah has but one chapter and seemingly but one theme. It should be treated as a unit. The last verse, Joseph Smith tells us, is prophetic and refers to the last days and has reference to the establishment of the ordinances for the salvation of the dead. Lesson Enrichment:

"Obadiah, one of the lesser prophets, and whose prophecy consists of but one single chapter, wherein he severely inveighs against the Edomites for their rejoicing over and helping forward the destruction of the Jews, and foretells their own speedy and utter ruin, and the deliverance of the Hebrews from all the places whither they were or should be scattered. When he lived is not agreed. Lightfoot thinks his prophecy refers to the behavior of the Edomites at the sacking of Jerusalem by Shishak, or by the Arabians in the reign of Jehoram, or by the Syrians or Israelites in the time of

Joash or Amaziah; and he is generally thought to have been contemporary with Hosea, Amos, and Joel. But when we compare his predictions with those of Jeremiah, Chapter 49, and of Ezekiel, chapter 25, and of Psalms 137, and find how similar they are thereto, we cannot forbear thinking with the great Usher, that he prophesied within a year or two after the destruction of Jerusalem by the Chaldeans. (Brown's Dictionary of the Holy Bible—page 371.)

"The exact time of Obadiah's prophecy is not known, but it appears to have been after the Jewish captivity. He predicted the downfall of Edom, the kindred nation but bitter enemy of Israel. When Jerusalem was destroyed and the Jews carried to Babylon, Edom rejoiced, laughed and mocked. They cried, 'Down with it, down with it, even to the ground.' The burden of Obadiah's message is a prophecy against Edom for its transgressions. The prophet points out striking incidents occurring at the time of the captivity when Edom rejoiced in Judah's downfall. Jeremiah also for the same cause predicted the punishment of Esau: 'The punishment of thine iniquity is accomplished, O Daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, or daughter of Edom; he will discover thy sins.' Lamentations, 3: 21-22). (Sunday School Lessons—Gospel Doctrine Department, November 4, 1928.)

"The critical problems arising out of this little book (Obadiah) are out of all proportion to its size and importance. Since the destruction of Jerusalem is plainly referred to (in verse 11) some of the book, if not all, must be exilic or later. * * * The prophet hears a report of divine origin that a messenger has gone forth to stir up the nations to destroy the Edomites, who deemed their mountain stronghold impregnable. Jehovah declares that however lofty their stronghold He will bring them down to the ground. Edom, whose reputation for wisdom and shrewdness was proverbial will perish through trusting untrustworthy allies—a punishment of those who violently despoiled their brother Jacob. In the day of Jerusalem's calamity Edom had joined in the sack of the city: they had lain in wait for the fugitives and cruelly slain them." (A New Commentary on Holy Scripture, page 579.)

Third Sunday, September 15, 1929

Open Day

In order to allow the class to catch up

in lessons missed on account of Stake Conference or other cause, no lesson is provided for this date.

Fourth Sunday, September 22, 1929

Lesson 33. Malachi

Text: Sunday School Lessons, No. 33.

References: Book of Malachi; Encyclopaedia Britannica, Volume 17, page 454; Book of Mormon, 3 Nephi, Chapters 24 and 25; Doctrine and Covenants, 110:13-16; Writings of Joseph Smith, Pearl of Great Price, page 89.

Objective: To emphasize the importance of Old Testament Prophecy in the world today.

Suggestive Grouping of Material:

- I. The Book of Malachi.
 - a. Its place in the Old Testament.
 1. Why it is called the "Seal."
 2. Its importance in the History of Christianity.
 3. Its importance in Last Dispensation.
 - b. What is known of the Prophet Malachi.
 - c. The meaning of the word, "Malachi."
- II. The teachings found in Malachi.
 - a. The ingratitude of Israel (Chapter 1.)
 - b. Unfaithful Priests reproved. (Chapter 2.)
 - c. Tithing. (Chapter 3:8-15.)
 - d. The good to be remembered. (Chapter 3:16-18.)
- III. The Prophecies of Malachi.
 - a. God's judgment of the wicked. (Chapter 4:1.)
 - b. A messenger to be sent in the last days. (Chapter 3:1-6. And Book of Mormon, 3 Nephi 24.)
 - c. The Coming of Elijah in the Last Days. (Chapter 4:5-6 and Doctrine and Covenants 110:13-16.)

Lesson Enrichment:

"Malachi was the last of the Old Prophets. The meaning of his name is "Messenger," and some writers believe that he was not a personality, but the name is merely a title. Some have given Ezra credit for writing the Book and some have said it was done by an angel, and some by Jeremiah. The matter is settled in the fact that Jesus Christ revealed Malachi's prophecies to the Nephites. (See 3 Nephi, 24 and 25.) Malachi is called "the seal" because his book closes the Old Testament. He rebuked the Jews for their mixed marriages. He condemned them for breaking their covenants. He denounced very strongly the evil practices

of the priests, and the immoral practices of the people. He condemned them for rejecting the law of tithing and said they have robbed God and therefore are cursed, even the whole nation. He called on the people to repent and they would be forgiven and the Lord would pour out upon them blessings beyond what they could contain. The people opposed him and he said, 'Your words have been stout against me, saith the Lord, Yet ye say, what have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?'"

Malachi also speaks of the coming of Christ in the last days as a "refiner and purifier of silver," and "he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." This prophecy is erroneously interpreted to refer to the days of Christ's ministry, because it is stated that he would send a messenger to prepare the way before him, and John the Baptist was so sent in that day. A careful reading of this scripture will reveal the fact that this refers to the time of the second coming of Christ in the last days. When he came the first time he did not come a refiner, and did not purge the sons of Levi. John the Baptist told Joseph Smith that this event was for the future. At his first coming the offering of Judah and Jerusalem was not pleasant and all men were able to abide the day of that coming. When he fulfills the prediction of Malachi he will cleanse Levi and Judah; Jerusalem shall be made pleasant so that her offering may be accepted as all prophets have foretold, and Jews no longer will be trodden down and Jerusalem a place at which the people who pass by will wag their heads." (Sunday School Lessons—Gospel Doctrine Department, November 11, 1928.)

"At first, there was great enthusiasm over the building of the temple, but that did not last long. The care of the Temple, the tithes, the provision for sacrifice—all those were a very heavy burden upon the people who were living under such hard conditions. They grew discouraged and neglected the Temple and the Temple worship.

"The Prophecy of Malachi is directed against these conditions. He urges the keeping of the law, the maintenance of worship, in order that larger spiritual blessings may follow. 'Bring ye all the tithes into the storehouse,' he cries, 'that there may be meat in mine house and

prove me now,' saith the Lord of Hosts, 'if I will not open you the windows of heaven and pour you out such a blessing that there will not be room enough to receive it.'

"The prophecy uses the method of question and answer very effectively. There are noble and sustained passages such as,—Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine,' saith the Lord of Hosts, 'in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'

"The name Malachi means 'my messenger;' nothing is known of the personality of the prophet." (The Book of Life, Volume 4, page 392.)

Fifth Sunday, September 29, 1929

Lesson 34. Review and Answer Key

1. Name three major and four minor Prophets.

(1) Isaiah, (2) Jeremiah, (3) Ezekiel, (1) Hosea, (2) Micah, (3) Amos, (4) Obediah.

2. When the terms "major" and "minor" are used what is their significance?

"Major" and "Minor" in no sense refer to the prophets as persons. Nor do the terms refer to the importance of their prophecies. "Major" means "greater" and "Minor" means "lesser." The words have reference to the volume of the writings of the prophets as they are preserved for us in the Bible. The "Major Prophets" are those whose books are long. The "Minor Prophets" are those whose books are short.

3. What is the "Voice of Warning?"

It is a book written by Elder Parley P. Pratt, one of the early apostles of the Church of Jesus Christ of Latter-day Saints. It was first published in America in 1857. It explains the faith, the doctrines of the Gospel as taught by Latter-day Saints. It has had extensive use as a missionary book in all lands where Mormon missionaries have gone.

4. To what great event does the following refer? "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; slowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9.)

This refers to the coming of Jesus to Jerusalem and particularly to the incidents as recorded in Matthew 21.

5. Identify Haggai and Zechariah with historical incidents.

Haggai and Zechariah should be identified as Prophets living at the time of the Babylonian captivity. The stimulus for the prophecies of these men was the return of some of the Jews to Jerusalem from Babylon, the rebuilding of the temple, and the political leadership of Zerubabel and the priestly leadership of Joshua.

6. What does the Hebrew word, "Messiah" mean? Give its Greek equivalent. "Messiah" means "the anointed One." The Greek word for "Messiah" is "Christ."

7. The Lamentations were written by what Prophet?

Jeremiah.

8. What Prophet takes Edom's hate of the Jews for his theme?

Obediah.

9. When you hear the word, "Edom" what two Biblical characters do you think of?

Esau and Herod.



PRINCETON SUNDAY SCHOOL,
N. W. STATES MISSION

BOOK OF MORMON DEPARTMENT

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman;
Horace H. Cummings and Wm. A. Morton*

Course B—Ages 15, 16, 17

First Sunday, September 1, 1929

Lesson 33. How the People Shall Be Judged.

Texts: III Nephi 27; Mormon 3; and Sunday School Lessons, No. 33.

Objective: As the Twelve were called by the Savior to assist in preaching the Gospel, so shall they also be called to assist in judging the world.

Suggested Groupings:

- I. The mission of the Savior.
 - a. The redemption of mankind.
 - b. Preaching, etc.
 - c. Judging.
 1. In final judgment.
 2. In this life.
- II. Manner of judgment.
 - a. According to "works."
 - b. Obedience to Gospel—a part of "works."

Suggested Questions:

What is the mission of the Savior?
Whom does He call to assist in that mission?

Why does He call others to assist? (It is their work, and in doing it there is growth).

How are those who assist organized?

In what kinds of work do they assist?

Is their work of assisting limited to this life?

In what will they assist in the life to come?

Who will be our judges at the last day?

Who are our judges now?

How can we best improve our record?

(By facing it sincerely now).

Assignment:

In what way does the Savior call on men to help Him in the accomplishment of His labors? (Preaching, ordinances, Church courts).

How is judging involved in the issuing of recommends, etc., in the Church?

What is the Church system to assure justice?

By whom is the world to be judged at the last day?

Second Sunday, September 8, 1929

Lesson 34. Those with whom the Spirit of the Lord will not always strive.

Texts: IV Nephi; Mormon 1-5 and

Sunday School Lessons, No. 34.

Objective: The Spirit of the Lord will not always strive with man.

Suggested Groupings:

- I. The Nephites at war with the Lamanites think only of revenge and not of repentance.
- II. Mormon's preaching in vain.
- III. Mormon refuses to be a commander and leader of the people.
- IV. The Spirit of the Lord ceased to strive with them? Why?
- V. As they continued in evil doing, did repentance become easier or harder for them? Why?

Application: Why is it dangerous to put off repentance? (Not sincere. The longer "put off," the more difficult. The Spirit of the Lord ceases to strive with those who are willingly disobedient.)

Assignment:

Should Mormon have continued to call the Nephites to repentance longer than he did?

How long will the Spirit of the Lord strive with man?

Is there any danger in putting off repentance?

Special Assignment: Narrate events leading up to destruction of Nephites.

Third Sunday, September 15, 1929

Lesson 35. Service

Texts: III Nephi 28; and Sunday School Lessons, No. 35.

Objective: The Lord reserves His greatest blessings for the greatest service; or, He who loses his life shall find it.

Suggestions:

What did the members of the Twelve desire of Jesus?

Why did the Lord approve of their desires?

What was John's desire and blessing (in the New Testament)?

What was the desire of the three and why was it so pleasing unto Jesus?

What is their blessing?

What relation did the blessings bear to the desires?

Why does the Lord approve of the desire to serve?

To whom and in what way does serving bring joy?

Application:

In your life what have been the moments of greatest happiness?

Will we have joy in service in which we have only partly done our best?

In order to do our best, what must be done before the moment of actual service arrives? (Character preparation, intellectual preparation, spiritual development).

Assignment:

How do you explain the blessing given to John and the three disciples on this continent?

What are the joys of service?

Individual Assignment:

Ask someone to read Faust (first and second parts) and give the idea of service back of it.

Faust:

Poor devil, what hast thou to give

By which a human soul can live?

If thou canst trick me with a toy

To say sincerely I enjoy,

Then, may my latest sand be run!

A wager on it!

Faust, Act II, Scene II:

(Faust is led by Satan to seek all the "short cuts" to happiness, but finds joy only in service.)

Fourth Sunday, September 22, 1929

Lesson 36. The Gifts of the Spirit

Texts: III Nephi 29:4-9; IV Nephi 1:

2-5; Mormon 1:13, 14; Mormon 9; and Sunday School Lessons, No. 36.

Objective: We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

Suggested Questions:

How long did the gifts of the Spirit continue on the Western Continent after the visit of the Savior?

What did the Lord give them in the Primitive Church and on the Western Continent?

Why did they cease?

How long did they continue after the resurrection of the Savior on the Eastern Continent?

Why did they cease?

Is proof of a miracle, proof of the divinity of a church? (No.)

Will the gifts of the Spirit (miracles) always be in the true church? (Yes.)

Application:

Should we seek the gifts of the Spirit?

Why? How?

Assignment:

Why did the Lord give the gifts of the Spirit?

What were they?

Why did they cease?

On what do they depend?

Fifth Sunday, September 29, 1929

Oral review or use to get caught up if behind.

Geography of the Book of Mormon

"There is a great deal of talk about the geography of the Book of Mormon. Where was the land of Zarahemla? Where was the City of Zarahemla? and other geographic matters. It does not make any difference to us. There has never been anything yet set forth that definitely settles that question. So the Church says we are just waiting until we discover the truth. All kinds of theories have been advanced. I have talked with at least half a dozen

men that have found the very place where the City of Zarahemla stood. and, notwithstanding the fact that they profess to be Book of Mormon students, they vary a thousand miles apart in the places they have located. We do not offer any definite solution. As you study the Book of Mormon keep these things in mind and do not make definite statements concerning things that have not been proven in advance to be true."

—Anthony W. Ivins

Truth is truth to the end of reckoning.—Shakespeare.

There is no fear in love, but perfect love casteth out fear.—John.

Kindness is the key that opens many a tight-locked door.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR SEPTEMBER

Ages 10 and 11.

First Sunday, September 1, 1929

Lesson 34. The Mormon Battalion

Text: Sunday School Lesson No. 34.
Supplementary References: "Essentials of Church History," Smith, pp. 408-412, 422-432; "One Hundred Years of Mormonism," pp. 430-438; "The Mormon Battalion," Roberts; "History of Utah," Whitney, Vol. I, pp. 255-270; "History of Utah," Bancroft, pp. 238-242; *Deseret News*, May 30, 1927, "Unveiling of the Monument," B. H. Roberts.

Objective: To teach that the Latter-day Saints from the very beginning, in spite of persecution and mobbings, have ever stood ready to sacrifice time, means, and their own lives if needs be for their country's cause.

Organization of Material:

- I. The Latter-day Saints appeal to the U. S. Government for work along the Oregon Trail.
Jesse C. Little at Washington.
 - II. The opening of the War with Mexico.
 - III. U. S. order to enlist Mormon Battalion.
 - IV. Kane and Allen at Council Bluffs.
 - a. Terms of enlistment.
 - b. Advantages and disadvantages to Saints.
 1. Money received for families.
 2. Wives and children on frontier.
 - c. Farewell scenes.
 - V. March of the Battalion.
 - a. Hardships, sickness, disposal of sick.
 - b. No fighting, their destination, declaration of their officers.
 - c. Their work in California—discovery of gold.
 - VI. Discharge and work accomplished.
- Lesson Enrichment:
- I. Some speakers and writers through lack of full information or from being misinformed have declared that the calling of the Battalion was an unalterable decree secretly sent forth as a destructive measure upon the heads of the already poverty stricken Saints. It is now known, however, that such was not the aim of the U. S. Government, but on the other

hand, it called for the Battalion following many earnest requests from the L. D. S. Church representative, James Little, who had been sent to Washington.

From Little's appeal to the President at Washington, we quote: "There are yet many thousands (of Saints) scattered throughout the states, besides the great number in and around Nauvoo who are determined to go (to the California country) as soon as possible; but many of them are poor—and are destitute of means to pay their passage either by sea or land. If you will assist us in this crisis, I hereby pledge my honor, my life, my property, and all I possess as a representative of this people to stand ready at your call, and that the whole body of the people will act as one man in the land to which we are going, and should our territory be invaded we hold ourselves ready to enter the field of battle and then like our patriot fathers make the battlefield our grave or gain our liberty." Following this interview, the U. S. Government made the offer to the "Mormons" on the frontier of the west.

Application: Although the course of the Battalion proved one round day after day of extreme sorrow over a wilderness trail of hunger and thirst, still they lacked not in fidelity either to their God or country. When the days were the longest and darkest these "Mormon" men and boys prayed the hardest.

Second Sunday, September 8, 1929

Lesson 35. Brigham Young and his Scouts, 1847.

Text: Sunday School Lesson No. 35.
Supplementary References: "Essentials of Church History," Smith, pp. 433-444; "One Hundred Years of Mormonism," Evans, pp. 439-432; "History of Utah," Whitney, Vol. I, pp. 298-324; "Life of Brigham Young," Tullidge, pp. 155-170; any other book on Pioneer Life.

Objective: As ancient Israel was led by the Lord toward a promised land, so in these modern days God directed Brigham Young into the tops of the mountains to the valleys seen by Joseph the Prophet.

- Organization of Material:
- I. Revelation to Brigham Young, Jan. 1847, Sec. 136.
 - II. The Departure for the West.

- a. Military Organization.
- b. Regulations of the Camp.
- III. The Route of Travel.
- IV. Incidents of the Journey.
 - a. The devices for measuring distances.
 - b. The watch for Indians.
 - c. Flour supplied in the Black Hills at the Ferry.
 - d. Buffalo herds, etc.

Lesson Enrichment:

"The word and will of the Lord concerning the Camp of Israel in their journeyings to the west.—I am he who led the Children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel—Let every man use all his influence and property to remove this people to a place where the Lord shall locate a stake of Zion." Read and become familiar with the other verses of this wonderful section 136, as given to the Prophet Brigham Young.

From William Clayton's journal, Monday, April 26, 1847, we read, "About half past three o'clock, a. m., an alarm was sounded. Three guards stationed to the north-east of camp had discovered a body of Indians crawling toward the wagons. Alarm had been first manifested by one of the horses. Noticing this, the guards had proceeded toward he spot; and, listening intently, had heard something rustling in the grass. It was at first believed that the noise was made by wolves; and a gun was discharged in the direction from whence came the sound. Instantly six Indians sprang up and ran from the place." Although on this morning no horses were secured, still fourteen miles farther west that very evening the Indians succeeded in driving off several valuable horses, and the brave scout Porter Rockwell and several companions were in grave danger of losing their lives while trying to rescue the horses. The more dark and stormy the night, the more danger there was from the Red Man. Crossing the plains was not all pleasure.

Application: Even while following out God's divine revelations, man has always been required to add to the Lord's word his own skill, giving his utmost wisdom and strength to bring to pass the will of God. So it was with the Pioneers, so it is with each of us.

Third Sunday, September 15, 1929

Lesson 36. This is the Place.

Text: Sunday School Lesson No. 36.

Supplementary References: "Essentials of Church History," Smith, pp. 445-450;

"One Hundred Years of Mormonism," 441, 442; "Prophecies of Joseph Smith," Morris, pp. 52-105; "Life of Brigham Young," Cannon, pp. 81-86; "History of Utah," Whitney, Vol. I, pp. 315-324; "History of Utah," Bancroft, pp. 252-263.

Objective: Throughout the ages of the past, in all God's dealing with his earthly children, he has ever spoken his word through his "Mouth-piece," declaring as he did to his Prophet, Brigham Young, "This is the way!" and "This is the place!"

Organization of Material:

- I. Movement to the mountains fulfills prophecy.
 - a. Ancient. (Micah 4:1-2; Isaiah 2: 2-3.)
 - b. Modern. (Joseph Smith's prophecy, Aug. 6, 1842, Essential p 324.)
- II. Discouraging reports concerning the Great Basin.
 - a. Of Colonel James Bridger.
 - b. Of Samuel Brannon and others.
- III. The unmistakable declaration of Brigham Young.
 - a. The date and place.
 - b. The words used.
 - c. Why so positive. He left no alternative.
- IV. The Vanguard into the Valley.
 - a. Date and place.
 - b. The first two that entered.
 - c. The declaration of the land.

Lesson Enrichment:

In the "Register of Debates in Congress," Vol. V, pp. 127-29, we find Bates of Missouri, then the western frontier of the United States, saying, that he could not see how anyone would think seriously of the United States ever trying to adopt the Rocky Mountain district as part of its domains. The entire region "between the Missouri and the Pacific, save a strip of cultural prairie not over two or three hundred miles wide, is waste and sterile, no better than the desert of Sahara, and quite as dangerous to cross." He spoke of the deep canyons and rocky ridges all incapable of producing anything. He dwelt upon the seasons, declaring, "Today the extremity of drought prevails; tomorrow all except the hills are under water." He did not believe that sensible people could be induced to settle any of the valleys of that remote and worthless district. He said it was ridiculous to imagine that people in that far off country, even though a settlement proved successful could long retain any patriotic feeling for the United States. "Does anyone imagine," he shouted, "that a brotherhood of affection, a community

of interest, could bind that distant and solitary member of the family in the Far West to those held together by the firmest of political ties, in the East? The very name of the place is expressive of its poverty! It is a territory we ought not to inhabit and for one I hope we never shall inhabit! No, sir, let those restless spirits who cannot be content to cultivate their native soil, let such beings go to Oregon (the Rocky Mountain country) but let them go at their own risk. Not even within the reach of fancy itself can the advocates of this bill point out the time when the Oregon Territory will have to be organized."

It was in the face of all this opposition, that Joseph Smith publicly prophesied the coming of the Saints to this land and of their becoming a mighty people. It was in the face of all this, too, that Brigham Young received Section 136 of the Revelation and turned his people westward, not only toward the Oregon Territory, but into the very "Salt Sea" district, the portion declared above all the rest to be destitute and forbidding, incapable of half supporting the few degenerate Indians that roamed its alkaline wastes.

Application: Every teacher should know for themselves that Brigham Young was divinely appointed, that he was truly called of God to succeed the Prophet Joseph. No teacher or student should doubt in the least the hand of Divine Providence in the establishing of Zion "in the midst of the Rocky Mountains."

Fourth Sunday, September 22, 1929

Lesson 37. First Days in the Land of Promise

Text: Sunday School Lesson No. 37. Supplementary References: "Essentials of Church History," Smith, pp. 451-461; "Popular History of Utah," Whitney, pp. 40-52; "Founding of Utah," Young, pp. 152-202; "One Hundred Years of Mormonism," Evans, pp. 450-457; "History of Utah," Whitney, Vol. I, pp. 342-367.

Organization of Material:

I. The Major Incidents.

- a. Irrigation and planting (the first in modern America).
- b. The first Sabbath.
- c. The exploration of the valley.
- d. The lifting up of an ensign on Ensign Peak.
- e. Plotting of the city.
- f. Selection of the Temple site.

II. Passing Events.

- a. Arrival of Battalion and Mississippi members.
- b. The "Renewal of Covenants"—Rebaptism of all members.
- c. The first births and death.

d. The Old Fort and the first Public School.

e. Organization of Salt Lake Stake.

f. The coming of the second company of 1500 people.

Lesson Enrichment:

A question regarding "Re-baptizing" may arise during the presenting of this lesson. This is not done today unless the person has left the Church and wishes to be re-instated. In those early days, due to a lack of proper records and also following the instructions of the Church, all the early Saints coming to the valley, "renewed their covenants" through going into the water and being baptized as a witness before the Lord that they were anxious and willing to keep all His commandments and start out anew in their family life here in the valleys. This practice was continued for many years, but today the Saints renew their covenants and witness before the Lord that they will remember Him and serve Him through the partaking of the Lord's Supper.

From now until the end of the year, the wide awake teacher will present one or two thrilling pioneer stories to the Church History group each Sunday. "Founding of Utah," Young, contains a number of good ones. Inquire among your friends, they may know the source of some splendid stories. "Robbed by the Wolves," Carter E. Grant, July Relief Society Magazine, 1928, is a type both interesting and educational and faith promoting as well.

Application: The more one reads into the inner life of the "Mormon" Pioneer group, the more he sees a religious band directed by an effective, dynamic force, "workable" week-days as well as Sundays. Such a religion is ours today.

Fifth Sunday, September 29, 1929

Lesson 38. Review

Key to Ellipses

1. Nauvoo; 2. England; 3. Wilford Woodruff; 4. Money; 5. Trunk; 6. President; 7. Said; 8. Nothing; 9. Mormons; 10. Joseph; 11. Within; 12. Without; 13. Judas; 14. Faith; 15. Rocky Mountains; 16. Pistols; 17. Preach; 18. Three; 19. Carthage; 20. Taylor; 21. Rigdon; 22. Apostles; 23. Brigham Young; 24. Saw; 25. West; 26. Brigham Young; 27. Smith; 28. Rocky; 29. James Bridger; 30. Basin; 31. River; 32. Freeze; 33. Babies; 34. Born; 35. Five Hundred; 36. Mexico; 37. Gold; 38. Quarters; 39. Bishop; 40. 47; 41. Tops; 42. Poor; 43. Enter; 44. Valley; 45. Brigham Young; 46. 24; 47. Sunday; 48. Work; 49. Five; 50. Temple; 51. Vision.

PRIMARY DEPARTMENT

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR SEPTEMBER

Preview Questions

1. What three callings of the Aaronic Priesthood were there in the days of Aaron and Moses?
2. Compare with the offices and callings of the Aaronic Priesthood in our day.
3. What blessings came to Joshua as a result of his being set apart to lead Israel under the hands of Moses?
4. The Bible says the piling up of the waters of the Jordan took place at Adam. Find it on a map. What is the significance of its being some distance up the Jordan?
5. Compare the crossing of the Jordan with that of the crossing of the Red Sea.

Two Song Books for Primary Teachers

"Songs for the Little Child," by Belle Baker and Caroline Kohlsaat, the Abingdon Press, New York, \$1.00.

"Song Stories for the Kindergarten," Mildred J. and Patty S. Hill, the Clayton F. Summoy Co., 64 E. Van Buren St., Chicago, \$1.00 and \$1.50, according to bindings.

First Sunday, September 1, 1929

Lesson 32. The Rod That Bloomed

Text: Sunday School Lessons, No 32.

Objective: The Lord upholds the righteous who are acting for Him.

Memory Gem:

"I'm trying now to learn God's ways
That I may serve Him all my days."

Song: "My heart is God's Little Garden," or "God is Always Near Me;" both from "Songs for Little Children," Part II, Milton Bradley Co., Springfield, Mass.

Organization of Material:

- I. Twelve Rods to be Placed in the Ark.
 - a. One for each tribe.
 - b. To obtain proof of Aaron's divine call.
 - c. The command comes from God. The rod of the right man to blossom.
 - d. The rods are placed by Moses.
- II. Aaron's Rod Blooms and Bears Fruit.
 - a. On the next day.

b. All the people see the miracle.

c. The rod is kept as a testimony.

Point of Contact: The teacher may discuss with the children questions similar to the following to help the child understand what it means for a person to act for the Lord: What do we call the boys who assist in passing the Sacrament? Just what are they supposed to do when they assist in this ordinance? Who only has the right to do work of this kind? What part of the Sunday School preliminary program may girls assist in performing? (Music during the Sacrament, giving the "Two and One Half Minute Addresses, etc.)

Application: How shall a deacon conduct himself when he is assisting with the administration of the Sacrament? To handle the bread and the trays of little glasses is a great honor for any boy to have come to him. It is also a responsible and sometimes rather difficult task. When a boy is careful and painstaking, what assistance may he expect from the Lord? In what way may a young girl prepare her "Two and One Half Minute" talk to be assured that she will receive assistance from the Lord? Tell of some interesting experiences which have come to some of our missionaries who are acting for the Lord in the mission field.

Second Sunday, September 8, 1929

Lesson 33. The Call of Joshua

Texts: Deut. 31, 32, 33, 34; Sunday School Lessons, No. 33.

Objective: The Lord comforts and blesses those who listen to His words.

Memory Gem: "Now Joshua was full of the Spirit of wisdom, for Moses had laid his hands upon him"—Deut. 34:9.

Song: Select a song, preferably one of those suggested for last Sunday.

Organization of Material:

- I. Introduction.
 - a. Review the life's work of Moses.
- II. Moses Says Farewell to His People.
 - a. At the suggestion of the Lord.
 - b. His counsel to them.
 - c. His charge to Joshua.
 - d. His song of God's goodness.

- e. Through the mercy of our Father he sees the "Promised Land."
 III. The Lord Chooses His Successor.
 a. He asks Moses to call Joshua.
 b. Moses lays hands on Joshua.
 c. The Lord commands Joshua to cross the Jordan.

Point of Contact: The teacher may show to the class one after another all pictures which deal with Moses and his followers and let the children tell briefly what story they tell. See "Moses in the Ark," "Pharaoh Urging Moses to Leave Egypt," "Israelites in the Desert," and "The Laws of the Lord," as found in Bible and Church History Stories. This will review quickly the life's work of Moses. See picture of Moses (frontispiece) by Michelangelo, in this issue.

Application: How often does the Lord expect young boys and girls to obey His commandments? Name a commandment that tells us what kind of swearing

we should not do. Repeat one which gives us instructions about how to treat our parents. What experience have you just had which causes you to feel happy that you obeyed your mother?

Third Sunday, September 15, 1929

Lesson 34. Crossing the Jordan

Text: Joshua 1, 2, 3, 4; Sunday School Lessons, No. 34.

Objective: The Lord comforts and blesses those who listen to His words.

Memory Gem: All things are possible with the Lord.

Song: "Dearest Children, God is Near You," Deseret S. S. Song Book.

Organization of Material:

- I. Joshua Tests God's Promise to Him.
 a. He sends spies into Jericho.

1. To find out the condition of the land and the people.



Julius Schnorr, German School.

THE WALLS OF JERICHO FALL DOWN

"So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." (Joshua, VI:20.)

2. They report encouragingly for Israel.
 3. Joshua's decision.
 - II. Joshua Prepares His People for the Journey.
 - a. They move camp to the banks of the Jordan.
 - b. They receive detailed instructions.
 - III. The Hosts of Israel Pass Over the River.
 - a. They are preceded by the priests with the Ark.
The priests stand in the stream.
 - b. The people walk over on dry ground.
 - c. When the priests cross over, the waters flow as usual.
 - IV. An Altar Made for a Memorial.
 - a. Made of twelve stones carried by twelve men.
 - b. To remind the people of God's blessings at the River Jordan.
- Point of Contact: Read carefully the leaflet containing this lesson and help the children to see that every person and every thing obeys. Let the children name plants and animals that obey, too.
- Application: Tell about a very interesting promise which the Lord makes to us if we eat the things He wishes us to eat. What do we call this principle with a promise? How do you feel about the suggestions made in it? Tell some interesting experiences you have had in trying to live this principle.

Fourth Sunday, September 22, 1929

Lesson 35. The Fall of Jericho

Texts: Joshua 5, 6; Sunday School Lessons, No. 35.

Objective: The Lord guides His people that they may fulfill His purposes.

Memory Gem:

"Obey the Lord, when trials appear,
He'll point the way and be very near."

Song: "Obedience," in "Kindergarten and Primary Songs,"—Thomassen.

Organization of Material:

- I. The People Rejoice in the Keeping of the Passover.
 - a. When the feast was held the manna ceased.
 - b. The Israelites, happy as little children.
- II. An Angel Gives Joshua Instructions.
 - a. As he ponders what course to pursue.
 - b. The instructions were concerning the taking of Jericho.
 - c. Joshua's humility and willingness to obey God.
- III. The Strange Siege.
 - a. The procession to march once a day for six days.
No noise of voices, only sound of trumpets to be heard.
 - b. On the seventh day, Israel to march around city seven times.
 - c. A great shout to end the siege.
- IV. God's Promise Fulfilled.
 - a. The walls of city fall as if by an earthquake.
 - b. The Israelites take possession.

Point of Contact: Show the picture "Fall of Jericho" and let the children tell its story. Then tell them of another wonderful way in which the Lord blessed the obedient Joshua and his followers.

Application: Suppose you were a great general with armed soldiers to fight for you, and you were told to fight by making a procession around a city, what might you think of the suggestion? What reason had Joshua to believe the Lord understood the commands He was giving him? Name a part of the Word of Wisdom which some people might think strange. Why have you made up your mind never to smoke?

Fifth Sunday, September 29, 1929

Review

My Purpose

*To guard my health and keep my body fair,
That I may stronger be, to, do and dare.
To keep my mind unsullied, pure and free,
That truth and beauty may abide with me.
To be a friend and prove, from day to day,
Sincere and kind, at home, at work, at play.
To follow ever upward life's high quest,
And find, through knowing God, my very best.*

—MARY S. EDGAR, in *Girlhood Days*.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSONS FOR SEPTEMBER

First Sunday, September 1, 1929

Objective: Joy comes to us when brotherly love fills our hearts.

Story from "The Children's Friend." Sister and Her Little Brother:

It was a beautiful afternoon in May. Virginia had come home from school eager to get out-of-doors and into the woods.

"Will you take Lawrence?" mother asked, as Virginia was putting on her hat and getting her basket.

"Yes, mother," Virginia answered, "but he always keeps me busy looking after him."

So Lawrence had to have a basket, too.

The children lived almost at the edge of the town, and just beyond the limits was a stretch of lovely woodland, where boys and girls went flower hunting. Today Virginia wanted violets to take to school the next day for the teacher's desk. So she started out with her basket on one arm and Lawrence clinging to her free hand. Lawrence was only five years old and Virginia was eleven.

When they got into the woodland Virginia hunted out the places where the violets grew and was soon busily gathering them. Lawrence ran about with his basket, and Virginia looked up just in time to see him putting to his mouth a poisonous May apple.

"Brother," she cried, "don't taste it. It will hurt you." Quick as a flash Lawrence dropped the apple. Then Virginia showed him where there were others just like it, and warned him not to eat them. Later she discovered him poking into a hole in the ground with a stick. She ran to him and pulled him quickly away.

"Brother," she cried, "that is the door to a snake's home and you mustn't poke in with a stick and make him come out. He might be angry and bite you."

Many times during the afternoon Virginia had to get Lawrence away from dangerous places and tell him why he must let things alone.

That night, just before she went to bed, she was talking it all over with mother. "I just had to watch him all the time, mother, to keep him out of mischief. It seems to me he always did the things

that would hurt him if somebody didn't stop him."

Then mother said: "Aren't you glad, dear, that you knew how to keep little brother from hurting himself? Aren't you glad that he loves you so well that he wants to be with you? Doesn't it make you happy to see him so willing to listen and do as you advise him to do? Just think, my child, what it will mean, as he grows into a big boy, to have a sister to look to for advice and help. Of course, you will always want to help him to be a good, strong boy and keep away from the things that will harm him."

Virginia thought it over after she went to bed that night. Yes, she certainly did want to help Lawrence to be a good boy, and she was going to try to do the things herself that it would be right for Lawrence to do, for she knew he would follow her example.

When mother went into the nursery to tell Lawrence good night, he was still wide awake.

"Did you have a happy time in the woods, little son?" she asked, as she stroked his hair gently.

"Yes, mother," he said, "but I should have eaten an apple that would have made me sick, and been bitten by a snake when I was poking into his hole with a stick, if sister hadn't kept me from these things."

"How glad I am that my little boy has a sister who loves him so truly that she watches over him when I am not here," mother said. "I always feel safe about you when Virginia is near."

(Perhaps your name and the name of your brother or sister would fit in this story as well as the names I have given. But only you can tell that.)

Gem:

"Help me to please my parents dear,
And do what e'er they tell,
Bless all my friends both far and near,
And keep them safe and well."

Rest Exercises: Pretend at playing with the baby brother. He will be pleased.

Shake his rattle for him.

Push his carriage.

Pick up his fallen playthings.

Sing to him, etc.

Songs for the Month: "Angry Words, Oh Let Them Never," D. S. S. Songs. "The Heart Garden;" "Forgiveness!"

Frances K. Thomassen. "Love at Home,"
D. S. S. Songs.

Second Sunday, September 8, 1929

Lesson 25. Joseph Sold into Egypt

Text: Sunday Morning in the Kindergarten.

Reference: Genesis 37.

Objective: The Lord Guides the Destiny of the Faithful.

Organization of Material:

- I. Joseph, a Favorite of His Father, Jacob.
 - a. A son of his old age.
 - b. He receives a coat of many colors.
 - c. He dreams dreams.
 - d. He performs his work faithfully.
- II. The Brothers Conspire Against Him.
 - a. They plan to slay him as he comes to help them.
 - b. They cast him into a pit.
 - c. They sell him to a company of travelers.
 - d. They report falsely to their father.
- III. The Father Mourns Him as Dead.
 - a. His children are unable to comfort him.

See the approach to Lesson 25 in "Sunday Morning in the Kindergarten." Enrichment:

Why was Joseph favored of his father? Because he was not only obedient to his father's wishes but he was kind to his brothers, unselfish and considerate. He had a forgiving spirit. He knew that, "To love the ones who hurt us, And try to make them see That they are grieving Jesus Who wants them kind to be— This is forgiveness."

Sometimes brothers and sisters in the home speak unkind words to each other in a moment of anger. Not because love is not in their hearts but because they forget to be considerate of others.

Gem: Use the above quotation as a memory gem.

Rest Exercises: Pretend to do little deeds of kindness for a younger brother or sister. Help him to learn some Safety First Rules.

Look both ways before crossing a street.

Remove the nails from boards that may be in the yard.

Show him how to step from a car, etc.

Third Sunday, September 15, 1929

Lesson 26. Joseph Gains Favor in Egypt (Joseph and His Brothers in Egypt)

Text: Sunday Morning in the Kindergarten.

Reference: Gen. 41:28-57; 42.

Objective: The Lord Guides the Destiny of the Faithful.

Organization of Material:

- I. Joseph Becomes a Caretaker for Potiphar.
 - a. Potiphar a captain of the guards. A wealthy land owner.
 - b. Joseph serves Potiphar faithfully. The Lord is with him.
 - c. Potiphar's house blessed because of Joseph.
- II. Joseph Interprets the Pharaoh's Dreams.
 - a. Pharaoh's two strange dreams trouble him.
 - b. Joseph is recommended when wise men fail to interpret them.
 - c. Joseph receives the correct interpretation from God.
- III. He is Made a Ruler in Egypt.
 - a. As a recognition of his wisdom.
 - b. He performs his many duties faithfully.
 1. When the famine comes there is plenty of food to spare.
 2. All countries send for rations.

Approach to Lesson: Review last Sunday's lesson.

Application: Though Joseph must have longed to leave Potiphar's house and return to his own home and loved ones, he proved his loyalty to Potiphar and performed his duties faithfully, never complaining. How can we show faithfulness to our friends? One way is to show a forgiving spirit, when we feel that we have been wronged. Let us learn to say, "Oh, well, it was an accident, and I'll be all right. Never mind, I know you didn't mean to," instead of getting angry and cross.

Gem: Same as for last Sunday.

Rest Exercises: Sing and Dramatize "Summer Flowers," from Patty Hill's Song Book. Present each child with a cut-out boy or girl on which is written, "I will be faithful to my friends."

Enrichment: Story—"Miss Anna's Gift."

Jennie and Jessie were playing with Jennie's beautiful new doll. They had had such a lovely time together, and before Jessie had to go home they were going to take the doll for a ride in her new gocart. Jessie was tying on the dainty white hood when, in some way, nobody could ever tell how, Dollie slipped and down she went with a dreadful thump.

"Oh! Oh!" cried both little girls, and when they picked her up they said, "Oh! Oh!" even more sadly, for a great crack went quite across Dollie's forehead.

"Oh, Jessie, how could you!" cried Jennie. "Look at Dollie!"

"I didn't mean to!" said Jessie earnestly.

"Well, you broke my lovely doll and I don't love you any more," said Jennie, who was so unhappy that she did not know how unkindly she was speaking.

"I'm never going back to Jennie's house again so long as I live," whispered Jessie to herself as she hurried home.

Before bedtime both little girls wanted to see each other and be friends again, but in the morning when they met on their way to school each one waited for the other to speak first, and school began before either one had said anything. After that it grew harder and harder, and soon all the other children were saying that Jennie and Jessie were angry at each other and were not friends any more. Miss Anna, the teacher, knew it, too, and was sad about it.

Friday was Miss Anna's birthday, and the children had bought her a book for a surprise, and one of the mothers had baked her a birthday cake, which was to be cut after recess and passed around for everybody to have a piece.

They had a very merry time, and the children all thought that Miss Anna never had looked so lovely as when she stood up to thank them for the book and the cake. But when she had finished thanking them she did not stop talking. "Perhaps I am selfish," she said, "but I am so happy that I want everybody else to be happy. I love you all and I want you all to love each other, and I shall not be perfectly happy while any of my children are angry the one with the other. So if you want to give me the loveliest of all birthday gifts, I think you can imagine how. If you feel unkindly toward any little friend, just slip softly up to my desk after school and tell me that you are going to be kind and forgiving."

Then the bell rang and the children marched out. A minute later Jennie came quietly in at the hall door, and at the same minute Jessie walked in at the other door. They did not see one another until they had almost reached Miss Anna's desk. Then both looked up at the same minute, straight into each other's eyes, and before they had decided what to do or to say they stood side by side, and Miss Anna was smiling at them without saying a word.

Jennie looked at Jessie and Jessie looked at Jennie, and then they shyly put their arms around each other just as they had always been used to doing when they stood side by side. Miss Anna came quickly around from behind her desk, and kneeling down, put her arms around both little girls, and nobody need-

ed to say anything, for they all knew that that was the end of the quarrel.

—Louise M. Oglevie.

Fourth Sunday, September 22, 1929

Lesson 27. A Chosen Family Re-united (Joseph Takes Care of His Father and Brothers)

Text: Sunday Morning in the Kindergarten.

Reference: Gen. 43, 44, 45, 46:29-30.

Objective: The Lord Guides the Destiny of the Faithful.

Organization of Material:

I. Joseph's Brothers Come to Egypt to Buy Food.

a. Sent by Jacob.

b. Recognized by Joseph.

II. Joseph Tests His Brothers Integrity.

a. The tests of the first visit.

1. Called spies.

2. Imprisoned.

3. Simeon retained.

4. Money returned in the sacks.

b. Those of the second.

1. The demand for Benjamin.

2. The plan to see if the brothers would desert Benjamin.

III. Joseph Makes Himself Known.

a. At a feast given in honor of his brothers.

b. He tells them he forgives them—"God sent me before you to preserve life."

IV. The Whole Family Come to Egypt.

a. Jacob, his sons, their wives and children.

b. They receive a hearty welcome.

c. They live in peace and happiness.

Review the two former lessons. Allow the children to do as much of the retelling as possible.

Enrichment. Mrs. Bardsley took her sewing into the children's room where Jack, Marie and Lincoln were busy with their books and games. They were glad to have mother with them, but Jack was so interested in his game, and Marie so interested in her book and so comfortable in the only easy chair in the room that she did not notice that her mother had to carry a rocking chair in from another room. Lincoln was having great fun with his blocks. However he soon tired of them and he said to Jack,

"Brother, will you please put on my coat and rubbers for me?"

"Oh, don't bother me. Do it yourself," Jack answered in a complaining voice.

"Marie, will you please put on my coat and rubbers, so I can go out doors?" patiently said little brother.

"Oh, Lincoln, why can't you choose some other time than right now when I'm in the middle of a chapter."

"Mother, dear, will you please put on my coat and rubbers?"

"Yes, dear, mother will, because she loves you."

Immediately the two older children realized that they were thinking only of themselves. Book and game were dropped, and both began to talk at the same time.

Marie saying, "No, mother, I will, I am so sorry I spoke crossly to Lincoln."

Jack saying, "Lincoln, my little brother, forgive me won't you?"

And Lincoln did forgive, for he gave

them each a hard hug before he went out-doors to play.

Gem: Same as for First Sunday.

Rest Exercises: Same as for last Sunday.

Fifth Sunday, September 29, 1929

Review the stories of Joseph, keeping the objective in mind.

Review the Gems and Rest Exercises.

Question Box: Teachers, with the coming of cooler weather, when it is necessary to shut out some of the cold air, will we watch carefully the ventilation of our class rooms?



**SISTER JULIA BOYETT, SUPERINTENDENT L. D. S. SUNDAY SCHOOL
AT TIFTON, GEORGIA**

"This good sister drives forty-four miles each Sunday, a round trip of eighty-eight miles to attend the Sunday School, and has only missed three Sundays since September, 1925," says Elder E. W. Bosgieter, Mission Superintendent of Sunday Schools, Southern States.

"My son," said Bob Burdette, "you have to work. Whether you handle pick or wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by over-working on the sunny side of thirty. Men die sometimes, but it is because they quit at nine p. m. and don't go home until two a. m. It's the intervals that kill, my son. * * * Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you."



By Permission H. Armstrong Roberts
THE LITTLE GARDENER

How Plants Do Gymnastics

By Marion Brownfield

"Oh, Uncle Harry, come into the garden!" exclaimed Betty and Bobby early one morning.

"What have you to show me?" asked Uncle Harry, coming down off the porch.

"See!" exclaimed Betty, "some of the nasturtiums have grown through the lattice and way in under the house."

Bobby took a nasturtium plant and pulled it gently out through the lattice holes.

"Why it's all pale yellow instead of green," said Betty surprised.

"Because it didn't get enough sunshine," said Uncle Harry. "That's what makes it pale. Look and see if some of those others haven't hunted around for a hole in the lattice to get back outdoors again."

"This one has," said Bobby. "It's almost white where it grew under the house in the dark. But its green again when it climbed out." He pulled a climbing nasturtium carefully out.

"It's 'most a yard long!" said Betty. "But I never saw one both green and white on the same stem."

"Well it thought it was going to have more room to grow under the house," said Uncle Harry. "But it soon found out it was too dark. So then it began to reach and climb out again. You know we get weak if we don't exercise, and plants do too."

"Plants can't take exercises like athletes!" said Bobby.

"They can't?" laughed Uncle Harry. "Well they can climb, reach, bend, float on water and take deep breaths!"

"Why we do most of those things in gymnasium," said Betty.

"I never saw plants do those things, though," said Bobby.

"Come over here." Uncle Harry walked over to a patch of red clovers.

"Their leaves are all folded up," said Betty, stooping down to pick one.

"Yes, they are asleep," said Uncle Harry.

"Do they wake up when the sun shines on them awhile?" asked Bobby.

"Yes, and why do you suppose they close themselves up to sleep every night?"

Neither Bobby nor Betty could imagine why.

"To keep so warm that Jack Frost won't bite them," said Uncle Harry.

"I know some other plants that go to sleep, too!" exclaimed Bobby. "Oxalis, beans and acacia trees."

"Good," said Uncle Harry. "Let's look at the acacia tree. Its leaves take quite a lot of exercise, and the sun is getting brighter."

Bobby and Betty ran to the acacia tree by the garden gate. "Why the leaves in the shade are still asleep," said Betty.

"But those in the sun have opened up flat," said Bobby. He reached up to a branch that hung down low. It was spread open like a big fern.

"Yes, at noon," said Uncle Harry, "the leaves will be turned side ways so as to dodge the sun."

"Why?" asked Bobby. "Oh, I know! So it won't be so hot and wilt them."

"Just right," said Uncle Harry. "Now you see what gymnastics leaves can do."

"I never saw them do it," said Bobby.

"Oh, well it's slow," answered his uncle, "because it takes nearly all day."

"I never saw plants breathe, either," said Betty.

"Their breathing cells are tinier than the pores of our skin," said Uncle Harry, "and most of them are on the under sides of their leaves; though on pond lilies the breathing cells are on top so the water won't get in. Plants commence to open their pores for air early in the morning. As it gets warm and nice they open wider to get more air. Then in the afternoon, they begin to close up again."

"Why it takes them all day to get

one single breath!" said Bobby, astonished.

"Oh they take long breaths all right," said Uncle Harry. "But they get more than one, because every plant has lots of breathing pores. Why an apple leaf has at least 20,000 breathing pores!"

"My!" said Betty, "tell us some other exercises plants do!"

"You've seen them bend, haven't you?"

"In the wind," said Bobby. "But I never knew that that was exercise for them."

"Doesn't it make your muscles stronger when you touch your fingers to the floor without bending your knees?"

"I see," answered Betty, "and that's what makes grasses so tough, because they bend so much in the breeze."

"How do plants float in water?" asked Bobby.

"You've seen seaweed floating, haven't you? Well that's the way most water plants take their gymnastics," said Uncle Harry.

The Blind Man at the Pool of Siloam

A True Story, by Alice Morrill

How terrible it would be to not have your own good eyes with which to see. How beautiful to look at is all nature—the flowers and trees, the mighty mountains and the blue, blue sky.

And oh, the love-light in your mother's eyes! The smiling faces of both your parents! How sad it would be never to see those, and all the dear familiar things about you in your loved home.

A sightless man begged in the by-ways of Jerusalem. His eyes had never opened upon the splendid world, for he was born blind.

Jesus had come up to Jerusalem and was teaching in the temple there. Others were in the temple also. Some of them did not understand Jesus.

They were against Him. "Then they took up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

As Jesus passed by, he saw the lonely man who was blind—who had been blind from his birth.

Jesus said, "I must work the works of Him that sent me." He said too, "As long as I am in the world I am the light of the world."

When he had thus spoken he spat upon the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay and said unto him, "Go wash in the pool of Siloam!"

The tired, anxious man who had always been blind, believing that Jesus could cure his blindness, went out through the gates of Jerusalem over into the little valley of Cedron where were stone steps leading down to the pool of Siloam—with its cool, shadowy waters. The blind one felt his way slowly along down the hard steps and washed in the water. He lifted up his face and his blindness was gone. The man, who had been blind from his birth, opened his glad eyes and could see.

Why I Believe that My Religion is the Best Religion for Me

One of my reasons, and I think it the best, is that my religion is the only divinely instituted religion in the world. It is the same that was taught by the Savior when He was on earth; it has been restored to the earth in this latter day by God Himself, and it is still under His direction through divine inspiration and revelation to the leaders of this Church.

In conjunction with this very important attribute, my religion has the authority of the Priesthood of God. It has the same power that enabled the ancient Apostles to do so many wonderful things. I may have the Priest-

hood exercised on my behalf if only I have sufficient faith in it. This is one privilege which no one outside of my religion may enjoy.

My religion contains one law which was given for our physical well being. This is the Word of Wisdom. It has health principles which were made known to Joseph Smith, the Prophet, long before they were found to be true scientifically. I think that this is a very necessary feature in a religion—though mine is the only one I know of which has it—for the use of tobacco, liquor, tea, and coffee, as prohibited in the Word of Wisdom, dulls our intellects and our finer feelings, as well as ruining our bodies, leaving us with neither the power nor the desire to take part in religious affairs.

Through my religion, I can participate in Temple work. In no other church do we find authority for being married for time and eternity or being sealed to one's children and parents for the world to come, or doing ordinance work, by proxy, for our dead ancestors. In our Church alone have we the power to do such things, through the Priesthood.

I may also have the benefit of our Church auxiliary organizations. In these I learn the principles of the Gospel, the Scriptures, and the Church works until I understand them well. Besides being an aid to right living, this is the best kind of training for missionary work.

Finally, I have the undying testimony of thousands of those earlier Latter-day Saints, who with their leaders were murdered in cold blood and all their possessions and homes taken from them and burned, fled across the plains to a place of safety. They could have renounced their religion and remained where they were in peace and security, but the great majority of them stood firm—true—and gave up their all for their faith; and to me, such testimony cannot be withstood.

These are only a few of the great many reasons which might be advanced

on this subject, but after considering even these, I must believe—I cannot but believe that my religion is the best religion on earth for me.

Age 14. Catherine Maughan,
Cardston, Alberta, Canada.

Courtesies to Our Flag

Here are a few flag rules, by obedience to which we will show courtesy to the nation's flag.

No printing or advertisement of any kind must ever be placed upon a flag, nor should the flag be stamped or worked upon a handkerchief, necktie, stocking, sofa-pillow or any place where it will suffer defilement.

The flag should always be held above the head of the person carrying it.

If the flag is draped upon a table, or around a platform, there should be nothing placed upon it. The Bible is the one exception, however, as it may be placed upon the flag.

When the flag is used for purposes of decoration in the interior of your home, it may be draped in any pleasing manner. When it is hung horizontally, however, the blue field must occupy the upper left corner; when hung vertically, the field is at the upper right corner.

When displayed in the open air, the flag should fly to the breeze, not be fastened against a building. It should be hung out at sunrise and taken in at sunset, and when a storm is threatening. Care should be taken that its folds do not touch the ground.

The flag is hung at half-mast when used in funeral processions, or displayed when the body of a deceased Government official lies in state.

When a flag passes by on parade, the courteous thing for a young man to do is to uncover his head; a girl simply stands quietly.

When a flag is too tattered and worn for further use, it must be disposed of by burning, thus avoiding its use for unworthy purposes.—*Selected.*

Why Shouldn't a Girl Have—

Resources to Meet All Life's Demands?

John F. Cowan

A girl's great battle ground is where she faces the vital emotional and spiritual questions, and asks herself: "How can I keep from hating some people? Why do we have family quarrels? How much do I owe my employer? What's fair towards that other girl? What liberties with boy-friends are dangerous? How can I keep my morale up to normal standard?"

1. *What Kept her Mother and Grandmother* will bring a girl through this most trying period of life. First of all she needs the common sense philosophy of the Bible. Her own personal Bible, with the arrangements of which she is familiar; the pages of which she has thumbed, and on whose margins she has made notes, she must next seek to make live by weaving into the woof of her life. One of the most encouraging signs of the times is that the Bible Society presses are running day and night to keep up with the demand for millions of new Bibles every year.

2. *Helps in Understanding the Bible.* If a girl has a "Teachers'" Bible, she will find in the back a Bible Dictionary that will make clearer much that might be obscure. She wouldn't think of studying Latin or French without a lexicon. If this dictionary is not bound in her Bible, she can get one separately. She should have a book of the hymns and songs she likes best—those that inspire and uplift; and some simple "Life of Jesus." These will make up the "inner circle" of her five-foot shelf of books. The girls who help most to give balance and security to our changing modern life, and to perpetuate the home, and clean high ideals, are those whose lives are founded on the Bible, prayer, and faith in Jesus Christ as their Saviour and Friend.

The Two Bears

By Minnie Tarr Miller

"You're as cross as two bears," shouted Don to Vance as they were quarreling together in Don's yard.

"All right I'll take my two bears and go somewhere else," retorted Vance, grabbing his cap and ball and starting off up the road. He decided not to go home because mother might ask him to fill the woodbox or play with baby and he didn't want to do either. He thought he would take a walk through the woods to the top of the little hill where he and Don had built a small stockade to play "Indians" in.

Away he clambered and what do you suppose he saw as he neared the stockade? Why, two great big brown bears peering between the logs at him! "Oh!" cried Vance turning to run home as fast as he could but the biggest brown bear called out, "Don't be afraid, we won't hurt you. Come and play with us."

Vance was so surprised to hear a bear talk he stopped and looked around. There stood the two bears outside the stockade looking so pleasant and agreeable Vance walked slowly back to them. They held out their paws for a shake and soon they all settled down to play ball. Before the ball game was over Vance got into such a good humor he was laughing and playing as though he never knew how to be cross.

"How is it, you two bears are so pleasant?" he asked. "The two bears I have are so cranky everybody runs when I let them get the best of me."

"What are the names of your bears?" they asked with interest.

"Patch and Crosspatch, because everybody says I'm as cross as two bears when I can't have my way about anything."

"Oh, they are bad bears. You ought to exchange them for two of our kind," said the smallest big brown bear.

"What are the names of your kind of bears?" asked Vance.

"Bear and Forbear. They will make everybody love you and want you around. You'll be the most popular boy in school if you take two of our kind along to live with you and leave Patch and Crosspatch behind."

Vance thought a while. He really did not like to have people dislike him and he *did* wish the other boys would beg him to play ball and go fishing with them like they did Ted. Finally he said: "I want two of your kind. Give them to me please. I'll leave these two ugly little black bears with you. Maybe you can make them over into two of your nice kind."

"All right. Here we are!" said two of the jolliest bears that ever lived, suddenly dashing through the doorway of the stockade and, rushing up to Vance, began nosing him over. Vance fell in love with them at once and bidding the two biggest bears good-bye he started home. The two bears fol-

lowed close at his heels until they came to Vance's gate where all at once they vanished—not in smoke but right down Vance's mouth like Jonah in the whale!

"Oh!" cried Vance thinking they would hurt him. But they didn't. Vance felt happier and happier every minute. As the days went by folks began saying something wonderful had happened to his disposition. All the boys begged him to play with them, he was so jolly and fair. He made up with Don; and Don, Vance and Ted became the closest of friends.

Vance says he wouldn't part with Bear and Forbear for any amount of money for they bring him the happiness which riches cannot bring and every time Vance sees Patch and Crosspatch standing in his path as though they would like to follow him home again, he calls on Bear and Forbear to fight them away and they always do.

The Aditorium

OLD MOTHER HUBBARD

Old Mother Hubbard
Went to her cupboard
To get her daughter a cake;
The child was delighted
And greatly excited
Because it was HOSTESS make.

We have gathered from the Continental Baking Company a number of interesting facts regarding their Modern Baking Plant in this City. Because of their nation-wide popularity there are very few who are not familiar with Wonder Bread and Hostess Cake. Since acquiring ownership of the Butter-Krust Bakery some four years ago, the Continental Baking Company has spared no effort or expense to afford the people of Salt Lake City and surrounding country the opportunity of obtaining the finest Bread and Cake that can be produced.

During the past year Continental spent for Utah Manufactured ingredients the following:

Flour	\$150,000.00
Sugar	20,000.00
Shortening	30,000.00
Milk and other Ingredients.....	20,000.00

The payroll for the past year and which was paid to residents of this City, was \$135,000.00. The payroll has increased from \$1,800.00 per week in 1925 to \$2,600.00 per week at the present time.

The housewife of today is ever on the alert to supply her table with the most appetizing and body-building foods that can be obtained. As bread is the most important food, a comprehensive study has been made to perfect a loaf that contains all the requirements so necessary in body building, together with flavor, texture and freshness that make the bread desirably palatable. Wonder Bread is the result of years of experiment and research and is truly a most perfect loaf.

In the past it has been considered impossible for the housewife to purchase cake from the Grocer which was equal to her own, and for this reason nearly all cake consumed was baked at home. Hostess Cake is the result of a solemn resolve by the Continental Baking Company's high officials to provide a cake that the most discriminating housewife would be glad to call her own.

The tremendous popularity of Hostess Cake proves that the modern housewife has gladly given up home baking in favor of these delicious Hostess Cakes. The cake of your heart's desire.

The Continental Baking Company desires to express to all Sunday School Workers its appreciation for their co-operation. "What Utah makes, makes Utah."



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.
Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.
Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Summer

Summer-time will soon be here—
It is the best time of the year.

I love to wander through the trees,
And listen to the hum of bees.

I love to sit by some rippling brook,
Catching fish with line and hook.

Age 12. Lindsey Price,
R. F. D. Box 11, Tooele, Utah.

Tar Baby

One day we heard a little meow
behind the garage door.

I ran out there and what do you
think I saw!

A little fluffy, black kitten!

It looked just like our Old Tom.

I brought it in the house and put
cream on its paws and when it had
licked it off it felt at home.

His mother was hiding under the
garage and she came to live with us
too.

I named my kitten Tar Baby, and he
got to be the cutest, most playful little
fellow you ever saw.

Age 6. Ted Thomas,
Pinedale, Arizona.

The Things I See

I see so many lovely things, and so
I'm glad I live in this world, you know.

I see the garden flowers and the wav-
ing grass,

That nods its head when the light
winds pass;

I see sunset clouds of glowing gold
And tall fir trees on the hills so old.

God made these lovely things for us
to see,

To make us happy, you and me.
Age 7. Gweneth Fletcher,

Longview, Washington.

A Sad Tale of Woe

Flapper Gold Mumps was such a cute
fish,

She would play all day in a pretty glass
dish.

But soon she was lonesome as lone-
some could be,

So we got her a sweet, but bigger fishie.
Big fishie was jealous, and in her small

head,
She thought of a plan while we were
a-bed.

The plan was to hit Flapper right on
the head.

Big fishie to Flapper was heavy as lead,
She had killed her! Next morning, oh
how I cried.

For our dear little fishie, our Flapper,
had died.

Age 10. Ednalon Thomas,
137 N. West Temple,
Salt Lake City.

Evening

When the blue sky turns to twilight,
When all life is looking west,
You will see the picture painted,
That Bobby sees at rest.

His eye is reaching outward,
His thoughts are drifting far,
He sees what scarce few people see
The details of a Heavenly scene
Beyond an earthly bar.

The setting sun with glorious hue
Reflects its gorgeous outline,
Colored clouds of fairy beings,
Floating down the great decline.
Age 15. Lynn Hansen,
Box 22, Lakeside, Arizona.

My Fairy Dream

I stepped into my story book,
Upon a summer day,
And saw the most delightful things
All along the way.

I saw Aladdin and his lamp,
I saw the ugly duck;
Then I saw poor Hans,
And heard about his luck.

I saw little Hans and Gretel
Munching the peppermint house,
And I saw the Puss-in-Boots,
With the giant as a mouse.

I saw the tailor stitch the bean,
And in its side he sewed a seam.
And I was sorry when I woke,
And found 'twas all a dream.
Age 12. Rae Shurtliff,
564 Canyon Rd.,
Ogden, Utah.

"Mama"

Her hair is always combed,
Her face is always clean,
She almost always stays at home—
To me she's never been mean.

My mamma always stays up nights,
If any of us is ill;
If mamma's sick, it's not all right,
It's against mamma's will.

If papa gets in an argument,
He says, "Listen, I'm right, dear
ma."
And mamma of course would answer,
"You're never wrong, dear pa."

Mamma don't always mean it though,
She knows papa is not right,
But she just keeps wisely still,
And let's him think he's bright.

She never uses powder,
She never uses paints,
She does much good in speaking,
She is careful of her "aint's."

Who has this wonderful mamma?
What man owns this wife?
This mother is one who belongs to me.
And she's my father's wife.
Age 13. Rose Slagowski,
Box 72, Lyman, Wyoming.

The Wind

"To-o-o-o, to-o-o-o," the wind is call-
ing.

"To-o-o-o, to-o-o-o," the Western
wind is blowing.

The little children are playing with
their sticks and hoops.

"To-o-o-o, to-o-o-o," who is he calling?
Who is he? Who is he?

"He is calling the little flowers that
are in the ground.

They are growing so fast we can al-
most see them grow.

They are an inch or so high and they
will keep on growing,

Until they have pretty faces to show
us."

Age 9. T. Harvey Halls,
Mancos, Colorado.

Bones of the Glacier

In the heart of a white old glacier,
Lay the bones of a marvelous two,
Who have inushed their way to where they lay,
And faced every wind that blew.

They had comē from the south as brothers,
And the want for gold lured them on,
Till they came where the snow drifted deeper,
And they came to the mighty Yukon.

They cradled for gold by the moonlight,
Till their hands froze stiff to the sieve,
While they gained great riches and nuggets,
Still they prayed to God that they'd live.

But when they acquired great riches,
And were mushing their way toward home,
There came a wind from the freezing north,
That would chill any human bone.

As they crumpled up in their bed that night,
They could hear their mother's voice;
They could hear the birds in the south that sing,
And it made their souls rejoice.

But they froze that night in the midst of dream,
And the drifts made an icy grave,
And the glacier marks the place of death,
Of the two who for gold would slave.

Age 15.

Sherman L. Boyd, Heber, Utah.

Our Sunday School

O, how I love the Sunday School!
Each Sabbath day we meet,
And learn about the things so good,
So holy, pure and sweet.

I learn in class—"Church History,"
Of Joseph Smith so dear;
He saw the Father and the Son,
Who came his prayers to hear.

I learn 'twas through this chosen one,
The Church was organized;
The Gospel to the earth restored,
Yet some apostatized.

I learn that many honest ones,
Who loved this holy cause
Stayed faithful; although some were
slain
For keeping Holy Laws.




I learn to gain within my heart
A testimony strong;
That I may have the Spirit's aid
To keep from doing wrong.


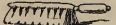





Age 10. Anita Janet Honeycutt,
Route 3, Glenwood, Ga.



Little Scissor-Stories



VII








"THIS is a Watering-pot," said Cousin Kate, snipping and clipping with her clever . "The  stood on the  of the tin-shop with lots of other things, and they all talked together.


'We are to clean with,' said the  and the . 'We are to cook with,' said the  and the . 'We are to play with,' said the  and the . 'And what am I for?' asked the . But nobody answered a word.





Now one fine day Mother Brown came to the tin-shop and bought a  full of things, and they all jingled and jangled together in the  for joy.

'Now we can clean!' cried the  and the .





'Now we can cook!' cried the  and the . 'Now we can play!' cried the  and the . 'And what can I do?' asked the . But nobody answered a word.















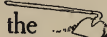


And Mother Brown took the  full of things home for Betty's play-house. This is Betty's play-house," said Cousin Kate, clipping and snipping

with her clever . "Now one day Betty got down the  and the  and cleaned house. But the  stood idle on the shelf. 'I am not to



clean with,' said the Watering-pot. And another day  got down the  and the  and made cake. But the  stood idle on the shelf. 'I am not to cook with,' said the Watering-

pot. And another day  got down the  and the  and had a party. But the  stood idle on the shelf. 'I am not to play with,' said the Watering-pot. And then one day it was spring, and  got down the  and filled it with water, and took it out in the garden, where the  and the  and the  were all busy digging in the

. 'And what shall I do?' cried the . 'Help to make the garden grow!' cried the  and the  and the  all together. And the  was so glad that it bubbled right over and began to



sprinkle everything it could reach. And that was just what it was meant to do all the time!"



Sad But True

"What is puppy love?"
 "It's the beginning of a dog's life."
 —Quips and Jests.

A Bright Pupil

Teacher: "Name four beasts of prey."
 Pupil: "Three tigers and a lion."—Le Rire.

Save Ten Cents

"Fadder, give me a dime to go and see the sea serpent."
 "Vastful poy! Here's a magnifying glass; go find a worm."—Hardware Age.

How Easy

"Say, do you know an easy way to find the horsepower of a car?"
 "No. How?"
 "Just lift up the hood and count the plugs."—Kablegram.

Why Not Use Her?

Building Foreman: "Excuse me, but are you the lady wot's singing?"
 "Lady: "Yes, I was singing. Why?"
 "Might I ask you not to hold the high notes so long? The men have knocked off twice, mistaking it for the noon whistle."—Answers.

Mistaken Identity

Golfer (to partner): "Just look at that girl dressed like a man. What are her parents thinking of, anyway. I think it's disgraceful."
 Partner: "That, sir, is my daughter."
 Golfer: "I beg pardon. I didn't know you were her father."
 Partner: "I'm not. I'm her mother."

The Traitor

Mutt: "That fellow MacTavish has betrayed the Scotch."
 Butt: "In what way?"
 Mutt: "He perspires freely."

Case for S. P. C. A.

"Quick, Sam, a wild cats just run into the house with your wife."
 "Wait, he'll jes, have to get out the best way he can."—Catalina Islander.

A Man Orchestra

"Who is playing the castanets around here?"
 "Don't be silly, that's my uncle eating his pie with his new set of teeth."—Le Rire.

Logic

Mary had a little mule,
 It followed her to school,
 The teacher, like a fool,
 Went up behind the mule,
 And hit him with a rule,
 And there wasn't any school.
 —Kablegram.

How Could He Know?

It is related that Billy Sunday, well known evangelist, stopped a newsboy in Philadelphia one day and inquired the way to the post office.
 "Up one block and turn to the right," said the boy.
 "You seem a bright little fellow," said Sunday. "Do you know whom I am?"
 "Nope!"
 "I'm Billy Sunday, and if you come to my meeting tonight I'll show you the way to heaven."
 "Aw, go on," answered the youngster; "you didn't even know the way to the post office."

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"What are You prepared to do?" Youth is the season of preparation.

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